Ardeo and Mooa by Wilson). The map published by one of these mis- 175
sionaries (60) is innocent of villages. As to the cultivation of the country 361
they say: "At Tongataboo the country is flat and enclosed, and, though little [797]
cultivated, very productive" (65, p. 385). [311]

By Mariner's time the complete breakdown of the central authority and [712]
the internecine wars had forced people to take refuge in fortresses (*kolo*) [721]
from time to time. This seems to be the origin of the modern Tongan vil-
lages, all of which to-day are designated by the word *kolo*, though none are
fortified. The ruins of old fortifications are numerous. [172]

Although the necessity of living together for protection disappeared com- 361
pletely with the destruction of the fortress of Pea in 1852, villages neverthe-
less persist in Tonga and appear to have come to stay. Christianity and the [795]
copra trade are factors that contribute to the maintenance of village life. [439]

MODERN VILLAGE POPULATION

The large modern villages, such as Nukualofa-Maufanga on Tongatabu, [162]
Neiafu on Vavau, and Pangai-Hihifo on Lifuka Island, represent the acme
of development in village growth and consequently the greatest departure
from the rural distribution of population observed by Captain Cook. These 361
large villages are composed of an assemblage of unrelated family groups. 621
Thus, Hihifo, is said by one informant to comprise three groups of kindred
headed by the chiefs and matapule Tuita, Pouangi, and Tea. In the smaller [602]
villages, however, it seems likely that the inhabitants are bound to one an- [178]
other by blood ties and that these little communities do not depart far from
the grouping of people in ancient times. The tiny village of Siesia, Nuku-
nukumotu Island, is an example. The relationship of the 16 individuals of this
hamlet in 1920 are given below.

House 1

1. Kula, father of 5. A *toutai* (navigator or fisherman) and former mayor of 361
Siesia. His wife was Finau of Folaha, Tongatabu, now dead. 621
2. Fatai, son's son of 1, named after brother of 1. 592
3. Maria, wife of 2. A woman of Maufanga, Tongatabu; upon marriage came at
once to Siesia to live. 602
4. Solomon Tanaki, son's son of 1 and brother of 2, unmarried, named after brother of 1, by midwife. Born at Siesia.

House 2

5. Taani, son of 1, and father of 2, 4, 7, 8, 9, mayor of Siesia.
6. Mary Anna, wife of 5 and mother of 2, 4, 7, 8, 9.
7. Mili, daughter of 5 and 6, about 13 years old. Twin brother dead.
8. Latu, son of 5 and 6, about 16 years old. He and 13 call each other by brother [601]
terms. They are of course only cousins.
9. Mary, daughter of 5 and 6, about 9 years old.

House 3

10. Kalo, daughter of 1 and sister of 5. Latu, 8, sleeps in Kalo's house. 361
11. Husband of 10, a Vavau man named Silas. 621
12. Kitchener, son of 10 and 11. 592
13. Fine, male maternal parallel cousin of 12, 19 years old. He calls 5 "tuasina";
5 call him "ilamutu." He moved from house 4 to house 3 on the death of his 602
mother. He calls 10 mother (see 14) and 12 "tehina" (younger male cousin). [601]

House 4

14. John Malafu, father of 13. His daughter in 1920 married and moved away, so he now lives alone. (See 13.) His wife was maternal parallel cousin of 10.

House 5

15. Louise, brother's daughter of 1. Is from Maufanga, Tongatabu; father's name was Solomon. Neither she nor 16 have land on Nukunukumotu.
16. Husband of 15, a Vavau man named Afu. The offspring of 15 and 16 live in Maufanga, Tongatabu.

The mayor of the little island of Fonoifua, Haapai, spoke of the islanders 361
(about 40 in number) as belonging to the "family" Tave. Actually Tave is 621
the name of the tract where the dwellings stand and the inhabitants con- [622]
stitute more than one family in the European sense, there being 11 house- [592]
holds, 5 of which are perhaps unrelated to one another or to the other 6.
The heads of houses in Fonoifua follow: (In this list the terms chief and
matapule probably indicate approximate rank rather than titles.)

1. Simione Havili, the mayor and chief (because his father was from 361
the family of chief Malupo of Uiha. 621
2. Mesui Taufa, commoner, maternal parallel cousin of 1. 551
3. David Tautuaa, matapule, maternal parallel cousin of 1. [622]
4. Asui Lotulelei, brother of 1.
5. Ueleni Taufa, commoner, maternal cousin of 1. (2, 3, and 5 are brothers, their father Tuulau from family of the chief Maafu of Vaini, Tongatabu, their mother a commoner).
6. William Foliaki, chief, related to chief Malupo of Uiha, sister's son of 1.
7. John Kaisala, matapule, unrelated to 1.
8. John Langi, matapule, unrelated to 1.
9. Benjamin Taufa, matapule, unrelated to 1.
10. Benjamin Tui Pulotu, matapule, paternal parallel cousin of 1.
11. Mauseini, a widow, of matapule rank, unrelated to 1.

The modern village of Lotofoa, Foa Island, Haapai, is composed of 361
people from four earlier settlements in the vicinity of Lotofoa: Failoto 621
(just north of Lotofoa), Faletapu (just south of Lotofoa), Ano (just south
of Faletapu), and Felelei which centered at the *malae* in the present Lotofoa.
The people derived from each of these four earlier hamlets are spoken of [602]
as comprising a *faahinga* or "family," although they are probably not families

Modern Tongan tradition refers the origin of the name Haamoa (Samoa) to a war between Tonga and Samoa, which Tonga won. After that the name Hamoa was applied, because when asked how the war was going, the soldiers replied, "Hamoa," meaning "to kill chickens," thus derisively referring to the defeated Samoans. I regard this merely as a folk etymology. 173 648

That Niue had also come under Tongan dominion is recounted by Ella (22, p. 231), who, after referring to the Tongan defeat by the Samoans, writes:

> A similar Tongan defeat is given by the Niue Islanders, accounting for their deliverance from Tongan domination, also effected by a stratagem which issued in the destruction of the Tongans.
>
> In the Ellice and Gilbert groups there are remarkable histories of Tongan tyranny endured by those simple people. Even in Fiji the Tongan power was felt and dreaded.

A trader in the Ellice Islands, Captain Allen, informed me that the modern population of Nukufetau Island is Tongan in origin, and that Reynolds Island is Samoan. Some Ellice Island place names are Tongan, such as Nukufetau and Niutao. 167

The frequency of Tongan visits to the windward islands of Fiji and the presence of Tongan blood in the population is dwelt upon by Hocart (32).

That Tongans settled in the Cook Islands seems probable on the evidence presented by Gill (28, pp. 167, 287, 288). The inhabitants of Tikopia (Tucopia, or Barwell Island, Santa Cruz Islands) are probably the descendants of Tongan castaways, according to Rivers (51, vol. 1, pp. 298-362); and Thomson (56, p. 15) affirms that the inhabitants of Ongtong Java, are descendants of Tongans. Shipwreck is doubtless the cause of some dissemination.

THE FAMILY

THE CONSTITUTION OF THE FAMILY

No undoubted word for family was obtained. The word *kainga* (relatives) seems to be the nearest approach inasmuch as it is bilateral in application. Modern Tongans use the English word "family" in the form *famili,* and sometimes the Tongan word *faahinga.* The word *fale* (house) is used of the Tui Tonga's family, including all his wives and children. As do Europeans, the Tongans conceive of a family both as a small household group and as an enlarged group comprising collateral relatives both through the father and the mother. 59

The Tongan household seems anciently to have consisted of a man, his wife, and their offspring, together with any adopted children. Through polygamy the household might be considerably augmented. The establish- 592 [595]

The establishments of chiefs as a rule boasted a considerable number of servants, usually 592
kinsmen of inferior rank, who for the most part resided in houses within [622]
the chief's enclosure. [602]

The husband is considered the head of the immediate family, even [565]
though the wife be superior in rank. In Tonga, as elsewhere, disposition naturally plays a part in the relations of husband and wife.

In many Tongan families, husband and wife are blood relatives, for 582
cross-cousin marriage was practiced, especially among people of rank. The genealogy of the Ata Islanders (p. 281) shows 10 first-cousin marriages out of 26 marriages of relatives. This probably gives a somewhat exaggerated idea of the prevalence of marriages of blood relatives in the rank and file of the Tongan population. Nevertheless, such marriages were no doubt common.

Fison's description of a nagging wife (24, p. 65) is not typical, for in 593
general, domestic quarrels are rare. Mariner (40, vol. 2, pp. 92, 169) men- 592
tions the absolute power which every man holds in his own family: 565

> . . . . for even if his wife be of superior rank, he is nevertheless of higher authority in all domestic matters, and no woman entertains the least idea of rebelling against that authority; and if she should, even her own relations would not take her part, unless the conduct of her husband were undoubtedly cruel. . . . If a woman not a noble is the wife or daughter of a mataboole, she ranks as a mataboole; if she be a noble, she is superior in rank to him, and so are the children male and female; but in domestic matters she submits entirely to his arrangements; notwithstanding this, however, she never loses the respect from her husband due to her rank, that is to say, he is obliged to perform the ceremony of *mo'ē-mo'ē* before he can feed himself. If the husband and wife are both nobles of equal rank, the ceremony of *mo'ē-mo'ē* is dispensed with; but where there is any difference the inferior must perform this ceremony to be freed from the *tåboo*. If a woman marries a man higher in rank than herself, she always derives additional respect on that account; but a man having a wife who is a greater noble than himself acquires no additional respect from this source, but he has the advantage of her larger property.

A man might anciently divorce his wife by merely telling her to go. 586
Young children of divorced parents go with the mother.

Married people of both sexes are referred to as *alafia* (untouchable), a 581
word used particularly by young men in reference to young married women. 192

There were no family names in the sense of European patrilineal sur- 551
names. Such surnames have been introduced, however, at the Tongan [178]
government college, where young men are registered with their fathers'
names as surnames. Tongan informants frequently give place names, but [124]
state, however, that such names changed with change of residence. Obviously, these are not family names in the true sense.

With regard to the relations of old and young, Wilson (65, pp. 348, 385) 888
compares the customs of Tongatabu with those of Tahiti: 175
171

> At Tongataboo we noticed just the very reverse: in the presence of the aged the 171 175
> younger persons observed the most respectful silence. . . . [188]
>
> In the Friendly Islands marriage is general, and, except the chiefs, they seem to have [582] [595]
> only one wife. It is said at Tongataboo, that adultery is punished with death. There, [622]
> and at the Marquesas, no infant murders are allowed; but, contrariwise, they are fond [684]
> of their children, and take pleasure in a numerous family. Though at the decease of [847]
> Tibo Moomôoe [Tui Kanokupolu Mumui], and during his illness, some cruel and inhuman [855]
> practices are mentioned, yet nothing comparable with the horrible human sacrifices at
> Otaheite. In another feature also they differ, as old age is as much respected at Ohitahoo [888]
> and Tongataboo as it is neglected at Otaheite.

Elsewhere (66, p. xlix) Wilson remarks: "The women were far less [291]
immodest [than those of Eastern Polynesia]; but the men were more generally [276]
addicted to the pepper-root draught, here called kava." [562]

The manner in which an establishment set up by a newly married couple 592
may be augmented is illustrated by the following example. When a Hihifo 622
(western Tongatabu) chief married a Hahake (eastern Tongatabu) woman, 602
some of the wife's relatives came to live with the couple at their home in 591
Hihifo. When a child was born still more came. They would look after the pigs, and the plantations. They did more for the couple than did the husband's relatives, although they too were supposed to aid. This is a manifestation of the superiority of the husband's side of the family to the wife's.

RANK WITHIN THE FAMILY

Rank within the Tongan family involves two fundamental factors, sex 561
and age. Of the two, sex is unalterable and may transcend age. A woman 562
is always superior in rank to her brother regardless of seniority and it fol- 593
lows from this that a woman's children are always superior to her brother's 565
children. After sex, relative age becomes the determinant for rank. Generally speaking, older sisters outrank younger sisters and older brothers outrank younger brothers.

The father's side of the family is the chiefly (*eiki*) side, the mother's side of the family the commoner (*tua*) side.

A child must respect his father and his father's brother who are in many 604
ways tapu to him; but to his father's sister (*mehekitanga*) he must pay
even greater respect. It is she who is really supreme in the family. Her [784]
person, food, clothes, and bed are tapu; she often controls the matri- [582]
monial destinies of her brother's children. The respect which is shown her
is extended also to her husband. In other words, a man marrying a woman [607]
has the same sort of social superiority to his wife's brothers that the woman
herself has. It is the woman's relatives who frequently serve her and her 602
husband. A striking example of this principle is revealed in a curious 604
practice. While eating, the people of Niuafoou Island turn their backs to 264

of younger brothers has in the course of generations become further and 602
further removed from the patriarchal head of the family, as represented 554
by a continuous line of successive eldest sons. The Prince Consort Tungi 565
emphasized that there are no commoners in the absolute sense of the word.

In Tongan society there is but one chief of a group at a time, a title 622
being held by but one individual and dual chiefs being unknown. It is 554
inconceivable that two brothers could be simultaneously chiefs of equal rank.

THE HEAD OF THE FAMILY

The head of the family is usually a man, the oldest male. The designation 592
for him is *ulumotua* (ancestor), although one informant gave the word *pule* (ruler). Upon his death the *ulumotua* is succeeded by his younger brother or his oldest child (son or daughter). It is said that sometimes the brother and oldest son cooperate in supervising the family. There seems to have been no family council to select a new head. Everyone knew who was next in rank and he automatically succeeded to the position upon the death of the patriarch of the family. It was stated that the *ulumotua* might dispose of family property or the property of individuals if he saw fit. It is
likely, too, that he held the lives of family members in his hands. The [175]
sacrifice of one of the younger sons of the Tui Kanokupolu Mumui in 1797 [782]
by Tukuaho, an older son, would seem to point to this. [644]

The *ulumotua* was sometimes a woman. Thus the sister of the late Tui Haa Teiho is the head of the family of these lords of Tungua Island and of Haa Teiho in Tongatabu Island. She was *ulumotua* also during her brother's life time. Undoubtedly personality plays a prominent part in determining whether a man or his sister controls the family. The sister of the late Tui Haa Teiho impressed me forcibly as an individual of pleasing yet resourceful character. To the present Tui Haa Teiho she is *mehekitanga* (paternal aunt), and to her, therefore, he owes the greatest respect.

Upon the death of her father, this woman became *ulumotua* to her brothers 596
and younger sister and to her father's younger brother's children. Her brothers' and sisters' children and grandchildren all look up to her as family matriarch (more correctly "female patriarch"), as do also her cousins through her father, except the children of her father's sister (*mehekitanga*) who are her superiors in rank. The children of her mother's brothers and sisters are also under her jurisdiction. All of these constitute the family
of which this woman is the head. Needless to say, they are not all of one [613]
lineage, for lineages in Tonga are patrilineal.

Another example came to my notice in 1920 in the island of Foa, [604]
Haapai, where a Mrs. Goedicke, Tongan wife of a Caucasian and sister of Job Helu, mayor of the village of Lotofoa, controlled the destinies of her brother's children by virtue of being their paternal aunt and *ulumotua*.

1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

Chief Ata listed for me the people of chiefly rank (not necessarily having titles) residing on his hereditary lands. He listed these Haa Ngata Motua people in six groups of descending rank as follows: 565

Group A 565
1. Shadrach Ahio 551

Group B
2. Solomon Ata (the informant)
3. Solomon Ahomee

Group C
4. John Latukefu

Group D
5. Israel Utoimoa (son of 1)
6. Malakai Sikotaipangai (son of 1)
7. Malakai Ahio (son of 1)
8. Dominica Tupou, a woman
9. Shadrach Taulango
10. William Teukava (father's brother of 2)
11. John Lamipeti
12. Israel Langi
13. David Finau
14. James Seluimatai
15. Poasi Pupua

Group E
16. Josiah Pulumu

Group F
17. Daniel Palu. Placed in lowest group because father and grandfather married commoners.

Ata listed three other individuals of the chiefly class who reside on his lands but who are not Haa Ngata Motua people. They are John Momotu (from the Haa Havea), Pauline Manutuufanga (Ata's mother from Nukualofa, of Tongatabu-Niuatoputapu parentage), and Tupou Vavatau Ata, fourth or fifth wife of the preceding Ata (from the Tui Tonga's family).

Similar, but shorter, lists were obtained in other localities. At Felemea, Uiha Island, title bearers in descending order of rank are listed as: Chiefs Hoakai and Fakatouio; matapules Leleimoepo, Tukuafu, and Kepa. At Uiha village, Uiha Island, the similar graded list of title bearers runs as follows: Chiefs Malupo, Halatokoua, Fehiosi, and Tahilau; matapules Tafuna, Tea, Vaipuna, Vao, Tahimatakimoana, and Angakehe.

In ancient times the commoners (*tua*) lived on their respective tracts 565
(*api*) and were thus scattered over the hereditary lands (*tofia*) of the 361
various chiefs. Usually each *api* was inhabited by a man and his family. In 686
olden days a commoner could not change from chief to chief, and a *tua* or [592]
matapule who deserted might be killed; but nowadays changes are possible [178]
though seldom made. A modern instance of desertion came to my notice. While a certain chief was in New Zealand, a matapule who lived on Atata left that island and attached himself to a chief at Mua, Tongatabu, thence

going to Haapai. Later, returning to his old master, he was driven away. 565
Anciently he might have been executed. 361

The matapule usually dwelt close to the chiefs to whom they were 686
attached, as did also certain *tua* who performed menial tasks, such as cooking. 565 361
Many establishments of chiefs constituted fair-sized settlements. 621

The rank of male tenants (heads of families) of *api* in several localities, 565
as recorded in 1920, is shown in Table 8. It will be noted that chiefs are 361
relatively most numerous in Lifuka and Tongatabu, the seats of 554
government. Though a different classification might be made by other informants, 592
the figures probably give a fair idea of the relative numbers of the three 162
classes among tenants, and of the local variation which prevails.

TABLE 8. RANK OF TENANTS AT VARIOUS LOCALITIES

	CHIEFS	MATAPULES	COMMONERS
Pangai, Lifuka	14	49	133
Hihifo, Lifuka	16	40	104
Holopeka, Lifuka	1	9	8
Koulo, Lifuka	2	18	30
Lifuka as a whole	33	116	275
Fangaleounga, Foa	0	1	3
Fotua, Foa	1	2	22
Lotofoa, Foa	6	23	54
Faleloa, Foa	1	27	31
Foa as a whole	8	53	110
Fotuhaa Island	2	1	43
Uiha, Uiha (*tofia* of Malupo)	3	23	109
Kolovai, Tongatabu (*tofia* of Ata)	18	10	74
Atata Island (*tofia* of Ata)	1	1	8

In the former Tongan population there was evidently a still lower 567
element than the commoners, the *popula* (slave, prisoner). Anciently these [727]
people seem to have been largely war prisoners; one informant said they
were conquered chiefs and matapule who were enslaved. Through the [797]
efforts of the missionaries, this class distinction has been completely [178]
eliminated, but certainly some commoners to-day are the descendants of chiefs [565]
whose political stars fell. A term apparently synonymous in part with *popula* is *hopoate*. It is sometimes used to-day with the meaning of stranger; for example, shipwrecked people from Futuna are *hopoate*, but are treated as guests, not as slaves.

I doubt if matapule can appropriately be called a rank at all. It is 565
an office to which men are appointed from among the higher non-chiefly [554]
families and the rank of a matapule would vary according to the rank of the chief by whom he was appointed and whom he served. Likewise, chieftainship is an office. A chief's relatives are not chiefs in the strict sense of the word, but naturally have a higher social standing than the relatives of

The
inequalities of rank are regarded not as the result of rule imposed by con- 829
querors, but as the result of rules of primogeniture within the family and of 186
differences in ability of chiefs. As one informant put it, "Some men pos- 565
sessed ability to rule and became rulers. The strong man became king, the
wise man became the matapule, the weakling became the commoner." No
doubt this statement is a rationalization, but the belief in community of origin
of the three social classes is prevalent in Tonga to-day. If the country was
ever overrun by conquering immigrants, all memory of their coming has been
effaced. There is, however, ample evidence to show a continual dribbling into [167]
the country of people from surrounding islands.

There is probably less attachment of commoners to their chiefly relatives 565
to-day than there was in the past. In fact, with the absence of internecine 622
warfare and with the freedom bestowed by constitutional government, the
people may move about with greater liberty and need not adhere closely to
their related overlords. However, there is still a strong attachment to the [423]
chiefs and to the land and even with the present system of leasing land the [427]
tendency is for a family to remain attached to the soil, the tract which a
father leased being likewise leased by one of his sons.

To understand the system of apparent servitude which prevailed in Tonga, 565
three features of family relationships should be kept in mind: (a) the 593
superior rank of sisters; (b) the superior rank of older siblings; and (c) 604
the *fahu* idea. To the demands of the *fahu* of a great chief, that chief and
his dependants were obliged to accede. Thus all of the descendants of the
Tui Kanokupolu Tukuaho are *fahu* to the Haa Ngata Motua chiefs and to
the commoners of that lineage. In other words the whole of the district
of Hihifo, Tongatabu, is obliged to yield its best to the great *fahu* of the
chiefs of the district, who here is the Prince Consort Tungi.

INDICATIONS OF RANK

The relative rank of individuals is visualized in seating arrangements, 554
particularly in the kava circle, but also in the house, both at meal times and 576
on other occasions.

The head of the household, the family patriarch, called *ulu oe kainga* 592
(*ulu*, head; *oe*, of; *kainga*, related) was accustomed to sit midway between 554
the two house posts (fig. 2, *a*), at the end which he used as a sleeping cham- 574
ber, facing the opposite end. This position was called *matuloki*. All other
sitting places were called *lotofale* (inside house). If the head of the house
ranked all his guests, he maintained his position. His highest ranking
guest sat at his right hand and the next in rank at *c*. The positions *a*, *b*, *c*, 592
were reserved for chiefs. Matapules would sit at the other end of the house, 554 574
d. Commoners would not dare to sit in the house. If the guest should 565

rank the head of the house, the seat *matuloki*, was given to him, the host, 592
if a chief, taking his proper place to the right of the ranking guest, if a 554
matapule, at *d*. If the host were a commoner and a chief should enter, the 574
host sat outside the house. If a man should sit in a place to which his rank 565
did not entitle him, the ranking man present, would order him to his proper 554
place. If a man should occupy a place inferior to his rank, he was invited 576
by the person seated at *matuloki* to occupy his proper place. As every man
knew his correct place without being told, to sit in the wrong place was not
only an error, but a presumption.

[342]

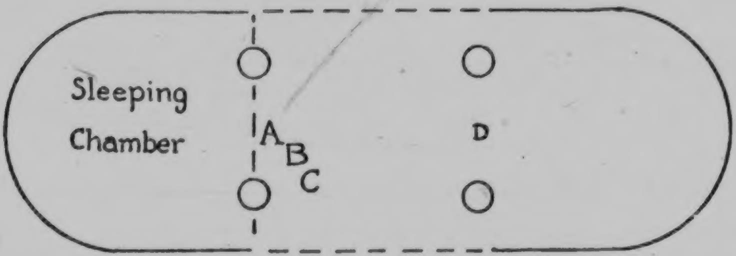

FIGURE 2.—Sketch showing manner of seating within the house: *a*, place of highest honor; *b*, place next in rank; *c*, place for chief third in rank; *d*, place for seating matapule.

On ordinary occasions, in the representative household, food was not 264
eaten at any one place or by the household as a group. Each person ate where
he chose, but always outside the dwelling house, often in the kitchen house.
On special occasions, as when guests were present, leaves or mats were spread 264
at a definite place and a seating arrangement was observed as shown in 574
figure 3. 554

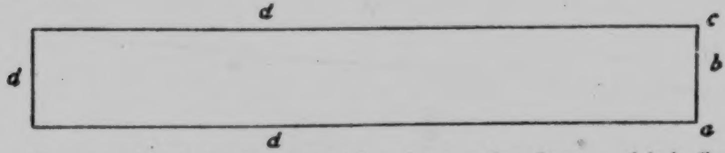

FIGURE 3.—Sketch showing manner of seating at eating places: *a*, *uluipola* (head in coconut thatch), reserved for the ranking person present; *b*, *c*, *d*, places of decreasing rank, called *tafaaki pola* (coconut leaf thatch at the side).

The structural differences in the houses of chiefs and commoners are 342 114
described by McKern (43).

The garment worn by men, women, and children of all social stations 291
was the *vala*, a rectangular piece of tapa wrapped around the loins and hang- 565
ing from the waist to the ankles or above them. According to one informant

A group of people desiring to obtain something from a chief usually try 622
to have their own chief, or at any rate, some chief, act as spokesman. During 571
my stay in Eua, the Methodists of the island desiring the use of a house in Nukualofa, Tongatabu, that belonged to the chief Tuita, took the Eua chief Hafoka as their spokesman and representative in making application to Tuita. Although one of their number, Hafoka was quite the proper person to make the request, because he was a chief.

The titled chiefs stand in certain fixed relationship to one another. Thus 622
Ata, the "dean" of the Tongan chiefs is "grandfather" (*kui*) to all of the 602
chiefs of the kingdom, except the Haa Ngata Motua chiefs, to whom he is 571
"older brother" (*taokete*). The chiefs specifically enumerated as standing in the relationship of "grandchildren" to Ata are Fakafanua, Tui Haa Ngana, Tui Haateiho, and Malupo; but not Tui Lakepa, who is head of the lineage Fale Fisi. To the Tui Kanokupolu, Ata is "younger brother" (*tehina*). These are not true relationships, even though considered as extensions of terms for lineal relatives to collateral relatives. They are, if anything, mirrors
of the relationships in which the first title bearers stood to one another. The [428]
fact that succession to titles has not always been from father to oldest son precludes the relationship terms from being accurate, classificatory designations of the relationships of present day title bearers. Thus, to a man named David Uasi the present Ata once stood in the collateral relation of "son," whereas, now that he is Ata, he stands in the relation of "grandfather."

Within the lineage Fale Fisi, Tui Lakepa is highest and is denoted as 613
"father" by the other members of the lineage. Tui Haa Teiho is "older 622
brother" to Malupo and Tui Haa Ngana. Tui Haa Ngana is the "youngest 602
brother" and Malupo the "middle brother." At the present time, Tui Haa 571
Teiho is a boy, Malupo and Tui Haa Ngana middle-aged men. Tui Lakepa has the precedence of the other Fale Fisi chiefs at kava parties.

SPECIAL TREATMENT OF CHILDREN OF CHIEFS

Commonly the daughter of a chief had a separate house (*fale faka-* 622
kaufefine) within the chief's compound, cared for by one or more old women. 554
In this house the daughter lived with several girl attendants but she might 592
sleep in her father's house if she wished. 591

Similarly a chief's son might gather about him a number of young men and reside in a separate house (*fale fakakautangata*) and even in a separate enclosure. Cook (19, vol. 1, p. 344) describes Poulaho's (Tui Tonga Pau) son Fuanunuiava, a lad of twelve years, as having a house of his own and as being attended by a circle of boys and by an old man and an old woman A good example of the congregating of young men with the chief's son

is to be found in the story of Tui Tofua (26, p. 77), one version of which 622
specifically states that the first-born sons were Tui Tofua's associates. 554

A chief's virgin daughter seems to have been called *taupoou*, a Samoan 591
term which is probably equivalent to the Tongan *taahine*. Girls, classed as 592
taupoou, at times took part in dances, sometimes leading, and usually wore 535
finer garments than their dancing associates. The *taupoou* or *taahine* chewed 241
and made kava for visiting high chiefs. She did no cooking, but might 276 574
sweep the interior and the immediate exterior of the house. Orange juggling 252
was one of her pastimes. There seems to have been no official *taupoou* as 356
in Samoa. 526

The term *manaia* (a man particularly successful in love affairs) which 831
in Samoa is applied to the chief's son, apparently is not used in Tonga as 551
a title, though evidence is conflicting, but is used in personal names. If
manaia and *taupoou* were recognized positions in Tonga, undoubtedly early
writers would have mentioned them.

Among special names for girls of rank those referring to the *lupe* or 551
large fruit pigeon (*Globicera pacifica*) were often used. Two examples of 825
such names for chiefly girls are Lupefolau and Lupepauu.

Special care was taken of the complexion of girls of rank. The following 622
processes were used: (a) *kaukautuitui*, the rubbing of the entire body with 554
chewed candle nut (*tuitui*); (b) painting of entire body, excluding lips, with 302
a mixture (*valienga*) of *lolo* oil and turmeric (*enga*). This was done twice 565
a week on alternate weeks and after several hours was washed off, and the
skin dressed with oil, to produce a smooth glistening surface; (c) keeping
in shade to prevent sunburn.

After bathing a chief's daughter previous to her retiring, her female attendants chew scented fruits and flowers, and mixing the masticated material with scented oil rub it over her body. 515

A chief's daughter wore her hair long on every part of the head, and braided the side strands over the ears.

The female attendants upon the daughter of a chief did not allow her to 261
eat too much. This tapu was enforced to prevent the overdevelopment of 826
her abdominal region.

When a chief's daughter ate or sat in her house, she was surrounded 622
by a mat screen and seated on a high cushion (*fakamolu*) composed of mats 554
and soft tapa. The purpose of the soft cushion was to keep the skin of her 285
upper legs and buttocks soft and smooth, unblemished by any hard thickness 516
or marks that might result from sitting on a hard surface.

A treatment applied only to the daughters of high chiefs is called *fakatafa*. 622
After an evening bath and oiling from head to feet, the girl's legs were 513
tied together just above the knees with a piece of fine soft tapa, and she was 516
834
554

lineal lineages. Thus, it is proper to speak only of the gods of chiefs and 776
of lineages not of the gods of localities. Often more than one god was 613
attached to a lineage. Thus the head of the Haa Takalaua might be under
the protection of a great god like Finautauiku. All members of the lineage
were likewise under that god's protection, and in addition, certain members
of the lineage might have lesser gods as their patrons.

Aside from Tangaloa Tufunga, the patron of carpenters, I could learn 776
of no occupational deities. The attachment of a god to the head of a family 463
might give the appearance of occupational deities. Thus, the head of a 592
matapule family, which practiced carpentering, or functioned as undertakers,
might have a certain deity as his patron, but as the patron of the family
rather than of the occupation.

Not only did the priest of a lineage or family act as a medium between 793
the lineage and the gods, but also as a medium between the lineage and the 775
spirits of its dead. Offerings were made to these spirits by the family 769
through the priest. It was thought that these ancestors could cause illness, 613
a belief which doubtless led to the making of propitiatory offerings. However, 753
other more direct and retaliatory means were sometimes resorted to.
The grave of the offending ancestor might be broken open, the bones taken
out and beaten, and imprecations uttered. To avoid sickness caused by the 753
spirit of the deceased relative or ancestor, Tongans did not pass through 764
or near graveyards at night. It was thought that the spirits of ancestors 775
sometimes became visible. Thus, at Tatakamotonga in Tongatabu, a light,
supposed to be Tukuaho's spirit (*faahikehe*), is sometimes seen at the spot
where the Tui Kanokupolu Tukuaho was murdered in 1799. Not only 776
families headed by chiefs, but also those headed by matapule, had patron 565
gods. Some families of commoners had a household or patron deity. 592
The family of the great matapule Motuapuaka had the god Haele
Feke as its patron. This god became incarnate in the octopus and 825
there was a tapu against Motuapuaka's people eating that animal. A Methodist 784
minister named Malupo, who is a member of Motuapuaka's lineage, 262
even to-day gets a headache when he eats octopus. This god sometimes 776
manifested himself in the priest, who conveyed verbally the messages of the 793
god, and upon the withdrawal of the god shook so violently, that people 787
must rush to him and hold him, in order that he might not injure himself.

The patron deity of the Tui Tonga is reported by Farmer (23) to 776
have been Hikuleo. The patron deity of the Tui Haa Takalaua and of the 643
great chief Tungi, was Finautauiku and the officiating priest was Mohekifiehua.
The patron deity of the Tui Kanokupolu was Taliai Tupou whose
priest was called Totohoumafisi. Tui Ahau was by some informants declared
to be another manifestation of Taliai Tupou, by other informants
a separate deity. Tui Ahau was regarded as a patron of the Tui Kano-

least appearance of any *bad* effect. The women 831
are very tender, kind mothers, and the children 182
are taken exceeding good care of: for even in
case of a divorce, the children of any age, (re- 593
quiring parental care), go with the mother, it 586
being considered her province to superintend
their welfare till they grow up; and there is
never any dispute upon this subject. Both 562
sexes appear contented and happy in their re-
lations to each other. As to domestic quarrels, 593
they are seldom known; but this must be said to [592]
happen rather from the absolute power which
every man holds in his own family: for even if
his wife be of superior rank, he is nevertheless
of higher authority in all domestic matters, and
no woman entertains the least idea of rebelling
against that authority; and if she should, even
her own relations would not take her part,
unless the conduct of her husband were un-
doubtedly cruel. That the men are also capa- [577]
ble of much paternal affection, Mr. Mariner
has witnessed many proofs, some of which have
been related; and we have already mentioned
that filial piety is a most important duty, and
appears to be universally felt. 181

Upon these grounds we would venture to 831

171

South Sea islands, we must do the Tonga people the justice
to say, that they have not the most remote idea of any thing 831
of the kind. 182

171

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

539 the *ulua* appears they will at once leave the pursuit of the inferior fish
226 and confine their attention to the newcomer. This expression lends itself
584 to numerous obvious applications but seems especially used of a girl who is
584 being wooed by a man of low degree when a chief steps into the arena
and also becomes a suitor for her affection. The small fry will at once
be neglected in favor of the more lordly catch.

539 **195. Mau e tukuku o ave maa Talanuku:** Get a *tukuku* and take
825 it to Talanuku.

622 This is equivalent to "Carrying coals to Newcastle." Talanuku was a great chief, though it seems to be forgotten just who he was; at any rate our inquiries have not yet succeeded in placing him. To him of course flowed the food and wealth of the country. The *tukuku* is a small bony fish.

539 **196. Hange ha ulua ha heli:** Like an *ulua* (mackerel) lashing
825 *heli.*

571 The *heli* is a small fish, usually found swarming in large numbers. When the large vigorous mackerel charges in among these small fry he makes a great dispersal. Used of a man who charges in strongly scattering other people, things, difficulties, to left and right.

197. Hange ha ulua oho-kai: Like an *ulua* rushing for food.

The *ulua* (a mackerel) is a large vigorous fish, and when he is
[461] pursuing other fish he presses his attack strongly. Applied to one who
when he has any work on hand goes into it with all his might.

539 **198. Hange ha fanau a ha fonu:** Like a turtle's family.

825 The turtle lays her eggs in the sand and leaves them there to hatch.
855 About the time when the young turtles should appear the mother is re-
593 puted to re-visit the spot where she laid her eggs and to take up her
602 station at the edge of the water. As the young turtles make their way
down to the sea the mother seizes them and eats them. Only those who do not take the straight track to the water, but go off to one side or the other, escape their unnatural mother. The expression is used of parents who are unkind to their children or of persons generally who are unkind to close relatives.

539 **199. Hange ha ika kuo vae:** Like a fish that is divided.

825 This refers to a fish whose flesh is marked with clearly defined divis-
[539] ions. Applied to that which is well divided, as a speech skillfully broken
up into appropriate headings.

539 **200. He oku ai ha ika e lele ki he hiku:** What, is there a fish
825 that will swim (run) towards the tail?

592 The fish swims forwards, headwise, not backwards, tail-wise. The expression has a special application to the family, which is naturally reck-

15

oned rather to the father (the head) than to the mother (the tail). 539
Instead of the word *hiku, mahi,* which means the tail, is sometimes used. 825
592

201. Hola ae fai kae tuku ae foto: The sting-ray has gone but the barb is left. 539 825

When the sting-ray strikes with its tail the barb that enters the body 829
struck is commonly broken off and left in the wound. The fish may swim 571
away but the poisonous, wounding, painful barb is left. Those who have caused suffering may have gone away but the mischief wrought by them still persists. The evil men do lives after them.

202. Ika faao: Predatory fish; fish that prey on other fish.

It is explained as primarily relating to a fish which comes and seizes a smaller fish from the hook of a man who has caught it, thus violently capturing the fisherman's property. This is well in keeping with the literal meaning of *faao,* but the expression is used generally of one creature which preys on another. [226]

203. Jii a maanga ika maka: Small mouthful (but) rock fish. 539

The Tongan words *ika maka,* translated "rock fish," indicate fish 825
found under the rocks, at the bottom of the sea, or far from land, and 183
which are of superior quality to those found close inshore or near the surface. The phrase means, therefore, that which is small in quantity but of good quality. (Compare No. 85.)

204. Lakulaku tee-feke: Handling black secretion of octopus. 539

Although the black secretion found in the head of the octopus is 226
eaten with the rest of the fish, it is handled gingerly on account of aversion 262
to its color. The expression is applied particularly to one who is not expert 272
in preparing kava. Instead of grasping the strainer or kava firmly and masterfully the inexpert operator handles the materials diffidently and awkwardly.

205. Luki tenifa i hono tahi: Challenge a shark in his own sea. 539

This species of shark, the *tenifa,* is large and fierce and will attack 226
men. The folly of jumping into the water just where he is and challenging 571
him to single combat is obvious. So the phrase indicates the foolish effront- 825
ery of challenging one to contest in that wherein he is superior or under circumstances which give him a marked advantage.

206. Mohemohe a tenifa: Dozing of *tenifa.* 539

The *tenifa,* a large fierce shark, may doze, but when he wakes he wakes 825
to violent activity. Applied to one who is spasmodic; he is inert at one 157
time but at another is working with fierce energy. (See Nos. 207 and 208.)

207. Mohe faka-tenifa: Sleep *tenifa* fashion; *tenifa*-like sleep.

The shark *tenifa* is a very long and sound sleeper; his slumbers sometimes lasting for a day or more. Applied to people who sleep long and soundly. [513]

539 **448. Nonofo nonofo iloa ae tae oe nonofo:** Living together, living
592 together, the excrement of the living together (or of those living
829 together) is discovered.

571 Baker renders it: "To live together for a length of time, and then
find out the evil of so doing." This seems a very likely meaning, but the expression is also explained as equivalent to the English, "It's an ill bird that fouls its own nest."

539 **449. Tangi ke vikia kae au ae kainga:** Desiring to be praised
622 but the relatives badly off.

565 This particularly indicates a chief who makes a liberal distribution of
602 his food and other wealth, but overlooks the claims of his own immediate
431 followers. He may earn the reputation of generosity from numerous people who have benefitted by his ostentatious gifts, but those whom every consideration of justice and gratitude should have recommended to his most kindly treatment are left to suffer want. Also written, *Holi ke vikia.*

539 **450. Hala a jinifu:** Wrong-doing of concubine.

595 Wrong-doing, punishment for which involves others besides the actual
183 offender. If one of the wives of a chief proved false to her lord the whole
577 harem shared her guilt and punishment.

451. Ofoofa a kui: Love of grandparent.

539 The love of grandparents is very sincere but their anger is to be
603 dreaded, as in their wrath they may strike the offending grandchildren how
571 and where they will. The love of one whose affection is undoubted, but whose position of authority is such that he may punish without let or hindrance.

COURTSHIP AND MARRIAGE

539 **452. A maumau taimi:** Awake, wasting time.

584 Applied, for instance, to the man who spends his evenings wooing a
[726] girl whom he has no chance of winning. Used also in derision by the warriors inside a fortress to the foe whom they see outside watching early and late for an opportunity to force an entrance.

[177] In its present form with its employment of *taimi*, a corruption of the English time, this phrase is modern, but with the slight change to *A maumauoa*, waking to no purpose, it may well be ancient.

453. Anefe ha taha a Majilamea: When was there anyone of Majilamea?

A beautiful chiefly girl of Vavau was courted by a chief of Majilamea in Vavau. This gentleman was not a very glib speaker nor apparently was he very lavish with his gifts to the lady. His courting was evidently a rather dull infliction on the damsel. She was wooed and won by another man who was not a chief, but who had the art of pleasing speech and the

175 eaves, and left only the door-way open, which was
342 never closed, night nor day.

285 Such spacious habitations are necessary for the
352 chiefs, whose household, in general, is large, as com-
175 posed of many attendants. But there are generally
342 small apartments contiguous to the house, in which
565 his wives and children lodge. One of his wives,
however, for the most part, slept with him in the
175 same room, in a space, separated from the rest by
342 inclosures of Takkabou, or matting, three feet high,
565 fitted up to the beams, that went across to the cen-
595 tre post, to keep it upright.

The household of Mulkaamair was considerable.
175 He had at different times from four to eight wives,
592 eight sons and five daughters, besides many atten-
565 dants. The children were all in great subjection
554 to him, and of different rank and dignity, according
to the rank of their respective mothers. For fa-
611 mily dignity, in Tongataboo, descends not from the
586 father, but the mother, owing, it is probable, to
896 the frequency of divorce, and of illicit intercourse.
When the day declined, about seven o'clock, if they
175 were not disposed to dance, they would retire to
513 bed, or, more properly, to recline on their matting.

But when they had retired, the most social em-
175 ployment of the day took place. As they lay reclin-
513 ing at their ease, Mulkaamair and his numerous
521 household, that lay round him, would commence
conversations, that amused them till they all fell
asleep.

512 The routine as given is for days during the month of
January. It is not to be supposed however, that this routine
varies greatly for different times of the year. There are no
[132] marked seasonal changes in the Tongan climate except the
change from a dry to a wet season. This change does not
[241] affect the growth of plants to any degree. Hence the villager
is cultivating for most of the year, and when he is not
512 cultivating, he is planting. Annual festivities such as
Christmas and New Year celebrations, missionary-conferences
527 and the like mean a certain crescendo of economic
activity because feasting and resting and then more feasting
are approved Tongan methods of celebration. This kind of
holiday-making can only be prepared for by extensive and
increased pre-holiday working activity. Otherwise, as has
been stressed, the daily routine is, by and large, the yearly
routine.

512 So far we have been considering the daily routine of the
villager in terms of the classified statements of a table. In
128 order to give some indication of what this daily routine
means in the life of the villager, the following notes are
taken from field-notebooks. They serve to show the contrasts
between day by day work on the one hand and the activities
centred round special celebrations on the other.

512 This is the way life runs in the village today: Bovai is
holding a working-party to clear the weeds from his pineapple
461 plantation. Many men are busy there today—his
476 friends from the Catholic church and his male relatives.
They finish work in the early afternoon and then come back
[574] to Bovai's house where he has ready for them a large oven-baked
feast. Bovai finds this a good way to get large
amounts of work done. The men enjoy this kind of work
for a change. It is much more sociable, friendly, and
satisfying than sweating away alone in the bush with only
the persistent mosquitoes for company.

512 Hausia is taking no part in this working party. He is
working with the men of his own household on his own
461 plantation. The men take time off during the day to make
592 for themselves an elaborate feast in the bush. One of the
boys comes back to the village bringing with him a few baked
[574] *taro*-corms and some pieces of baked *manioke*. This snack
[262] is for Hausia's wife and the girls of the household who are

spending the day plaiting mats. They will sit down to their 512
main meal of the day some time during the evening when 461
Hausia returns from the bush carefully carrying the women's 592
portion of the food baked during the day and set aside (264)
before the men began to eat their bush feast.

Avai's household has not been working in the bush. 512
The men are busy roasting a large pig which will occupy 461
the position of honour in a gift they are preparing to carry 592
to the village of Makave, some three hours distant. Avai's 431
mother's brother's wife died in Makave last November 765
(three months ago). It is now time for Avai's mother to 484
remember this event by the gift to the deceased's family of a large pig, an equally large root of green *kava* and a quantity of bark cloth. The party set off for Makave about noon; Avai with the *kava*-root and his sister on one horse, a friend Tevita with the roast pig on a second, and Sesoni (cross-cousin to Avai's mother) with the bark cloth on the third horse. The walking party was made up of Avai's mother, her husband and her daughter, the local pastor of the Church of Tonga (the family church) and the pastor's son. When the party arrives on the outskirts of Makave, the pig will be slung on a stout pole and carried thus on the shoulders of two of the men to the honoured house. The party is all dressed in best Sunday clothes. The pig is large and juicily fat. It will make a brave show as the men stagger with it through the village, going the longest and most roundabout way until the procession comes at last to rest before the bereaved household. This is as it should be. For why, says the villager, trouble to implement social and economic obligations if all do not know, talk about, and appreciate your generosity?

Biukala and Beni Kautai and their two households, about 512
twenty men, women and children, have had a holiday today. 592
They went for a " picnic " to a distant beach, a feast really, 527
to honour relatives visiting from a distant village. They 461
went with the early morning tide in a borrowed, flat-bottomed copra-boat, and returned late this evening when the tide was high again. We hear the laughing, shouting party as it returns across the lagoon and then as it straggles in a long line up the hill from the beach, children and adults excitedly talking among themselves. A little while later when we walk past Biukala's house all is silent. Young and

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
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Vavau
Pangai

512
592 old alike have simply flopped down on the soft matted floor
527 and fallen soundly asleep.

461 Swift twilight, then darkness, closes round the village.
The women potter round the houses attending to a few
512 evening tasks before they follow the children to sleep. The
517 men bathe and dress in cool, clean shirts and *vala*. Then
they sit out of doors talking to friends or else, led by the rhythmic beating of stone on stone as *kava* is crushed, they find their way to a nearby house where a *kava*-circle is being formed. The night drifts by as they drink and talk, talk and drink. And the stars are already low in the sky when the circle breaks up. The men quietly make their way home. A baby stirs in a nightmare sleep or a dog barks excitedly at passing shadows. But, for a short time at least, the village is at rest waiting in suspense for another day to bring its hot sun and its round of common tasks.

512 The tempo of village activity is speeded up before the
461 week of Christmas and New Year. Two days before Christ-
mas we made the following notes:
527

> [533] There is a slowly-developing crescendo of excitement in the village as Christmas Day approaches. Every night for the past week the youths and maidens of the village have been practising until past midnight the songs that they are newly composing to sing about the village on Christmas Day. Those more talented who also possess some musical instrument are equally busy in tearing to shreds the quietness of a village evening. They have grouped themselves together in what is politely called a "string band." [534] The noise that comes down wind suggests that this "band" consists of a number of reedy mouth organs, a lone guitar, and a violin with two of its three strings missing.
>
> [412] For all the people the working-day starts very early. This morning at four a.m. for instance, the woman in the house nearest us was busy cutting the long grass about her house with the huge three-foot bush-knife that serves the villager for all purposes from a lawn-mower to nail cutter or razor. All four of her children, the oldest under six, frolicked joyfully about her, pursued by her anguished screams as they forgetfully frisked within danger distance of the swift-cutting knife.
>
> [356] Equally industrious, the men have been going to their bush plantations at dawn and returning just before dusk with heavy loads of food. The women have put in long days washing clothes, cutting grass and sweeping up all the rubbish of months from their house sections. Everything must be neat and tidy for Christmas week.

by a group of men or women working together. The lone 461
worker going quietly about his job is decidedly not the 476
preferred pattern of work-organization. The Tongan much 183
prefers to work with one or two friends, or else as part of a 464
larger group working-party. He apparently works much 571
more effectively with the stimulus that comes from being a member of a group than from any individualistic idea of advancing his own interests at the expense of others. Thus from one point of view his working habits may not show a cold, functioning efficiency. This relative lack of efficiency however, as judged by European standards, is more than outweighed for the Tongan by the values associated with working with one's fellows. No matter what the Tongan man or woman is working at, whether exploring the reef or making mats, whether husking coconuts or planting in the bush, one will always find two or more people carrying on the task together. Or if one person only is working, others will be standing or sitting around gossiping, talking, joking about past or present events. The worker must work in or with a group. Otherwise he is lost, forlorn, and uneasy of mind.

The various kinds of working-parties are given names. 461
Thus the family working-group consisting of relatives, is 476
termed *tou kainga ngaue;* the women's mat-making party 571
is *tou lalanga;* a small working partnership of men is called 464
tou ngaue; a larger working group is *tou tu'u.* The first two
groups do not need detailed description. The family group [192]
comes together in the plantation under the direction of the [592]
household head and carries on the common task of cultivation. The women's group meets at the house of one of the members and all spend the time making mats together; or else a large group of women meet by arrangement at a set time in the year at the village bark-cloth-making house and make bark cloth while the men of the village prepare special ovens of food for a feast when the work is finished.

The men's group called *tou ngaue* consists of a team of three men working together in a sort of partnership which may last from three or four days up to two weeks. The work done is generally planting or hoeing. On the first day the men work together in A's plantation, on the second day in B's garden and on the third day in C's garden, repeating

252 coconut-cream, but even this dish is not particularly common.
262 Sea weeds are eaten, however, whenever they can be obtained.

271 Water and coconuts are the usual drink. Concoctions
272 of sugar and lemons or limes are favourites with young and old alike. They are enjoyed whenever there is sugar available.

262 For his day-to-day staple foods the villager uses what he can grow in his gardens. To the old Tongan foods he has added such extras as corn, melons, and other fruits. For his relishes he relies on reef-foods, occasional pork and chicken, and canned foods whenever he can spare the money to make his daily meal more interesting.

FOOD-CONSUMPTION

262 The manner in which food is consumed during an
592 average week of our stay in Pangai is shown by the following table. This week covers the seven days between January 23rd and January 29th and refers to the food-consumption of four separate households.

TABLE 6.—FOOD-CONSUMPTION

Household	Composition		Vegetable Staples Lbs. per pers. for seven days	*Papaia*	Coconut	Extras		
	Adults	Children				Meat	Fish	Chicken
A	8	2	59	49	48	8 lbs	10 lbs.	—
B	3	2	55	—	21	—	18 lbs.	1
C	5	8	57	44	52	—	reef food	—
D	5	5	56	25	64	—	reef food	—

Various comments on this table are in order. It will
[124] be noted firstly that the four household heads, each keeping his record for the same period, independently of the others, express common agreement on the amount of staple vegetables consumed by the Tongan villager. It was not possible to determine the relative amounts eaten by children and adults. The staple vegetables include *taro*, *manioke*, *kape* (giant *taro*), plantains, green bananas. In addition, very small amounts (included in the above totals) of breadfruit, yam and sweet potato were eaten by three of these four families during this week. One family only of the four and on one day only, ate "greens" in the form of *taro* leaves oven-baked with coconut-cream. All the coconuts listed in

the four records were used in the form of coconut-cream 262
in which the staples were boiled. No informant bothered to 592
list the number of drinking nuts used because, for him, the
nuts were equivalent to water in the diet. The meat eaten
was canned. The fish eaten was mostly fresh, helped out by
canned salmon and herring. The reef-food eaten as a relish
by two of the families included shell-fish, jelly-fish, octopus,
seaweed and other edible reef-material.

In addition to this food actually consumed by members 262
of the household, further food was on some days collected 592
from the gardens and distributed in the gift-exchange. Thus 574
family B was visited for two days by the sister of the 431
household head, her husband and two children. When these
visitors left, the household head presented them with a gift
of about fifteen pounds of *taro* and one large pig. Food to [231]
feed the pigs would also have to be collected: about fifty
mature coconuts for each pig would be the amount used in
this connection.

The specific amounts of food harvested and used by one 252
of these families (household D) is given in the next table. 262

TABLE 7.—HOUSEHOLD FOOD 592
264

Date	Time	Way Prepared	Food—Number of Tubers *Taro*	Plantain	Green Bananas	*Kape*	*Manioke*	*Papaia*	Reef Foods Baskets
Jan. 23	Morning	Boiled	30	13	30	—	—	—	1
	Evening	Boiled	20	10	25	—	—	—	—
Jan. 24	Morning	Boiled	40	15	45	—	—	—	1
	Evening	Boiled	20	—	40	—	—	—	1
Jan. 25	Morning	Boiled	45	—	50	—	—	—	1
	Evening	Boiled	30	—	40	—	—	—	1
Jan. 26	Morning	Oven	50	—	—	2	—	15	2
	Evening	Boiled	—	50	17	—	—	—	—
Jan. 27	Morning	Boiled	37	—	40	—	—	—	—
	Evening	Boiled	29	—	20	—	—	—	—
Jan. 28	Morning	Boiled	50	22	19	—	—	—	—
	Evening	Boiled	25	17	—	—	—	—	—
Jan. 29	Morning	Oven	—	—	—	7	30	10	1
	Evening	Boiled	—	—	—	3	—	—	—

This table suggests very vividly the dietary of the 262
Pangai people. For five days there is a steady diet of *taro,*
plantain, and green bananas with additional shell-fish relish.
For each meal of these five days the staples were prepared [252]
by boiling in a kerosene tin with coconut-cream (64 mature

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527 of a new cart, wagon or motor-truck—a man's sister's
574 children, dressed in their best clothes, take the first ride in
the new vehicle, thereafter being entertained with a feast
262 of this type, an occasion which would rarely happen in
Pangai where wheeled vehicles are unknown.

[276) *Umu hula:* the *hula* pig and *hula kava* root are second largest in size. A feast with this pig is obligatory first, when close blood or affinal relatives come together after long residence far apart; second, when the parents of a child that one has adopted come from another part of the kingdom to visit the household; third, for the feast that is served the women working together in the village bark cloth-making house.

Umu puaka ha'amo: the pig for this feast is just too heavy to carry by hand and must be tied to a carrying-pole for easy lifting.

Umu fakahunga: this requires a pig of large size but one that is manageable by hand.

Umu kaveitau: it is unnecessary to serve a whole pig with this feast; fish, meat, and chicken form the main flesh-relish with small pieces of pork additional.

527 The last three feasts mentioned above are all in order
574 on occasions of marriage, death, mourning, and the like.
The status of the household giving the feast is measured by
554 the size of pig and *kava*-root employed as the major feature
592 of the feast. Households with few resources would give an
262 *umu kaveitau*; those with greater wealth and resources to
draw on would not be content with less than an *umu puaka ha'amo*. Greater prestige may also be given to any of these feasts by serving several pigs of a named size, or else by serving one large pig together with many pigs of smaller size, or finally, one large pig of named size and many small portions of pork. The variations in service are endless, but the feast is known by the size of the largest pig on display.

527 Two further types of prepared foods are used to mark
minor occasions. The *kai me'a kai* is the name of the collec-
262 tion of food taken by a party going off to spend the day
picnicking. The women put much work into preparing the food for such a gathering. The result, therefore, is much different from the order of foods that would be prominent at a white man's picnic. A suckling-pig may often be oven-

574 comparatively large sum of money for the purchase of a new
437 boat, a cart, or a house. Thus, Hausia wished to buy a large
432 Tongan-style house with an iron roof from its Pangai-born
262 owner who had left the village to live at Tongatapu. Hausia
proposed to remove this house from its present site and
[435] erect it on his own house lot. The price of the house was
fifteen pounds. Hausia had saved up five pounds. He wished
to raise the rest of the purchase-price as soon as possible.
He announced to the village that he would hold a food-distribution on a certain day. For this distribution he
slaughtered all his pigs and one cow. He also prepared large
quantities of food. On the day of the distribution, members
of each Pangai household and visitors from all the nearby
villages visited Hausia. They were given food to eat and a
section of pork or beef to take home. In return each visitor
574 left with Hausia from two to four shillings as a gift towards
437 the price of the new house. At the end of the day, all Hausia's
432 food had been eaten, all his meat given away, but he had
431 acquired about twelve pounds in money. It may be noted
that the villagers do not think of this transaction as a sale.
They make a gift of money because money is needed. Hausia
makes a return-gift of meat because it is a desirable food.
By this gift-exchange, Hausia raises a substantial sum of
money while villagers and visitors get plenty of food to eat
and meat to take home.

INCOME AND EXPENDITURE

434 As will be evident from the following discussion, Pangai
511 operates today partly on a self-subsistence economy and
partly on a money-economy. Food for the everyday diet is
largely raised through gardening and does not involve the
expenditure of money. Additional delicacies for a feast,
however, generally necessitate recourse to the store. Money-
[432] economy is more importantly involved in the purchase of
clothing, soap, kerosene, matches, and the like.

434 Perhaps the best way to show the manner in which this
511 money-economy is geared to the everyday life of the villager
is to present in some detail the income- and expenditure-
592 accounts of two Pangai households.

Sesoni and his household (2 adults and 5 children) can
very well be taken as representative of the average village

434 family. He has an *api* of about ten acres, part of which he 511 uses for gardening, part for the growing of coconuts and 592 bananas. His income from the sale of copra and bananas is [311) about £10 a year. His fixed expenditures for twelve months [423) were:

Government rent for *api*	....	8s 0d
Government poll-tax	....	£1 16s 0d
Church contributions	....	£2 0s 0d
	Total	£4 4s 0d

This leaves Sesoni about £6 a year for expenditures on clothing, kerosene, soap, matches, tobacco, and extra foods for his household. The money buys very little of these extra items. But Sesoni seems to get along well enough.

A second record is that of Biukala. His household consists of four adults and five children. His is a higher standard of living because of the fact that he has come to [428) control by inheritance and immediate renting three *api* in [427) Pangai and one *api* in Tongatapu and has had some initiative [423) in growing vegetables for sale to the Europeans in Neiafu. He is a young man, a graduate from the government college in Nukualofa, with definite ideas of raising his status and that of his children. In this he is a-typical. In other words, [156) he is not the easy-going villager. He is a man with a mission in life. His budget, therefore, is not typical of the other villagers. It may be given in detail, however, to show by contrast what a high standard of living is for a Pangai household.

TABLE 8.—INCOME AND EXPENDITURE
7 months (June-December, 1938)

Income	£	s	d	Expenditure	£	s	d
Sale of copra	6	3	0	Poll-taxes	1	8	0
Sale of garden produce	10	19	6	*Api* rents	1	0	0
Sale of tobacco leaf	3	8	6	Church gifts	3	8	0
Sale of pigs	1	17	0	Son's birthday feast	3	7	6
				Food, seeds, clothing ..	2	19	3
				Christmas gift to mother	5	0	0
Total	£22	8	0	Total	£17	2	9

Cash balance £5 5 3

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434 Some further notes may be added concerning Biukala's
511 expenditure. His poll-tax payments include his own as well
592 as those of a man from the island of Uvea who has taken up
residence in his household and who assists in turn with
[651] gardening and copra making. The rents are for three *api*
[427] in Pangai and a fourth in Tongatapu. Church gifts include
[794] the quarterly offering of 6/-, together with a special
missionary offering of £2 0s 0d and the gift to the church of
a can of kerosene. Biukala, obviously, is a very strong
functioning member of the church. For the first birthday
[527] of his only son to whom Biukala is greatly attached, the
father made a large feast. Besides large quantities of
Tongan food (including an additional pig which had to be
purchased), Biukala bought from the store such foods as
flour, sugar, fish, spices (his wife has learned to bake cakes),
melons, canned milk. He also bought as a birthday-gift for
his son a fathom of piece goods to make a *vala* for the
infant. This birthday-feast in consequence, is remembered
as one of the really big village functions of the year. The
[432] other store expenditures of these months include the usual
soap, kerosene, flour, sugar, canned meat, canned fish, and
piece-goods for *vala* as well as seeds for his garden.
[431] Biukala's mother lives on a town-lot in Nukualofa. Here
money economy is much more important than in Pangai, and
his substantial gift was doubtless of great value to the
mother.

434 It is not possible to estimate with any accuracy the total
income of Pangai village as a whole. Money is obtained
439 principally from the sale of copra, bananas, and pineapples,
and from services. Of these sources, copra sales are highest
on the list, sale of bananas second, the sale of pineapples and
services (stevedoring for one or two men, occasional work
in a store), far below the others. Some few men in the
village make a point of being vitally interested in banana
exportation. Each of these men tries to prepare from eight
to ten cases of bananas for export about five or six times each
year. He receives from three to five shillings per case,
depending on market price. About five other men in the
village occasionally export one case of bananas each. Thus,
under the most favourable conditions, each man in the first
group may add perhaps £10 to his yearly income and each

The village overseer, the
434 school-teacher, the pastor, and a man like Biukala who
556 controls three *api*, all find that they are respected for the fact
that their additional wealth makes it possible for them to
574 expend more in the giving of feasts. Power, that is, that
comes from relatively great wealth is used mainly to increase
the size and frequency of one's feasts. To these feasts most
574 of the household heads of the village are invited. Or if
621 they are not invited, then part of the food on display trickles
592 back to their household through gifts to close relatives.
571 Thus, many in the village share in a large feast even though
a relatively few only may actually be present at the eating
431 of the food displayed. There are always obligations to be
paid off to this household or that. Food given as a gift from
one feast may actually change hands several times before it
is all finally consumed: each household having a part in this
chain of exchange will take part of the food-gift and then
pass the rest on to another household to whom it has an
outstanding obligation. Probably no single factor will
434 produce greater changes in village life than the accumula-
556 tion of money for power, rather, than as at present, the use
178 of money to gain prestige through feasts. But this change
is not yet significant in village life.

CHANGES IN CRAFT-ACTIVITIES

178 In considering the various aspects of craft-activities
and the place they occupy today in village economic life, one
sees evident signs of change which suggest something of a
decay in craft-techniques. In fishing-activities for instance,
178 few men bother with net- or line-fishing. Fish of any sort
226 are fairly rare in the daily diet. Not that the villagers have
262 lost a taste for fish. Whenever an occasional successful
fisherman blew a whistle in the village to announce that he
[202] had fish to sell, those who had money to spare would rush to
buy. On these occasions we could give no more acceptable
[431] gift to neighbouring friendly families than a block of fresh
fish. The fact that fish is a delicacy today goes along with
181 this lack of interest in fishing. This indifference to the sea,
noticeably strange in the descendants of a great sea-going
823 people such as the Tongans formerly were, comes out also
868 in other ways. Thus, Pangai is situated on a rise within
[361] one hundred yards or so of a beach. Two or three other

178
177 tinned fish. It is apparently easier for the villager to buy
262 a tin of beef from the store than to fish, even though the beef
is the bull's toughest cut. But to buy the beef, you need
[432] money, and money you get by cutting copra to sell to the local
[434] store. Thus, the villager has tended to concentrate on his
plantation and on his copra. From this point of view, the art
178 of fishing is being so rapidly lost that the sea is becoming
226 about as interesting and as important to the villager as it
823 is to the average large city-dweller in our own society.

178 The villager does not bewail the loss of his techniques.
He would become a mere sentimental antiquarian if he did,
181 especially where new methods and novel appliances are more
efficient than the clumsy and inefficient techniques of a past
age. Where he might well feel, however, that the balance-sheet
shows him in the red is in the arts of fishing and
cooking and in the loss of the arts of leisure—the arts of
dancing, singing, and playing. Here Christianity has taught
[177] him that play is mere idleness, dancing is sinful, and singing
respectable, provided only that the music and words are
[795] concerned with sacred topics. As a result, the villager plays
cricket and football in brief seasonal spurts and nothing at
other times. He sings loudly in church, rarely at any other
time. He leaves dancing to untutored children who dance in
no tradition except that of their own making. All in all,
change in these arts of leisure has given the villager time to
spare. But for the *kava* circle and its saving sociability, he
would tend to kill his time and then wonder why happiness
so often eluded his searching.

THE HOUSEHOLD

● 592 The Pangai household consists of that group of individuals
living together which uses the same cook-house for
the preparation of common meals. Generally this group
[513] uses but one sleep-house. A further sleep-house may be
necessary however, if the numbers of the household are large.
592 The relationships of the persons making up the individual
602 households (as determined by a census taken of all the
[125] households in the village) consist of twenty-six different
groupings of kin. Omitting for the moment the biological
groupings of parents and children, there are represented ten
types of patrilineal relationship of household members to

the household head and twelve types of matrilineal relationship of household members to the wife of the household head. Out of the total of 268 persons covered by the household census, 32 are living matrilocally. Hence household grouping of relatives is predominantly patrilocal and patrilineal. Patrilocal residence is the rule for marriage. This is emphasised by the fact that in only five of the marriages recorded is there matrilocal residence. The biological family of mother, father, and children composes fourteen of the forty-four households. It is also the basis for a further fourteen households. Daughter's children and father's sister's children are the most common kin among the additional members of all the households. 592 602 592 602 591 592 (594) (596)

In Pangai village there are forty-four households. This gives an average household membership of 6.1 persons. Omitting three anomalous households which consist of one person each, the average for forty-one households with a total membership of 265 is 6.5 persons per household. That this figure corresponds to a fairly typical Polynesian norm is shown by the following table: 592 162

TABLE 10.—HOUSEHOLD MEMBERSHIP[17]

Place	Pukapuka	Hawaii	Futuna	Uvea	Tonga
Average Membership	6.5	6.9	8.0	8.77	6.5

These figures suggest that the Polynesian household ranges between six and eight persons. For comparison it may be noted that the average size of the American urban family is about 3.43 persons. The Polynesian household, therefore, is much larger than the white family and manages to hold its size despite years of contact with the ways of the white man. The size of the household group may in fact be taken as a rough index of the degree to which the Polynesian in general has assimilated patterns of white behaviour in contradistinction to the tenacity with which he holds on to native patterns of household-organization and the social values which are implied by this type of large household-grouping.

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[17] These comparative figures are from Beaglehole, *Some Modern Hawaiians, University of Hawaii, Res. Bull.* 19, 1939, 49. (113)

592 The variation in the numerical composition of the
162 Pangai households is shown below:

Persons per household	1	2	3	4	5	6	7	8	9	10	11	12
Number of households	3	3	2	4	9	5	1	6	5	4	1	1

Households with a numerical membership of four to ten persons account for seventy-seven per cent. of the total number of households.

ADOPTION

597 There are two types of adoption practised in Pangai.
The first is a permanent adoption *(ohia)*. It involves a
complete change of family and household. The child is
bespoken generally before or immediately after birth. The
adopting parents provide food for the pregnant mother and
[553] for the infant during the nursing-period. They also name
[862] the child, taking possession of it after weaning is completed.
At this time the break is made with the blood-parents and
the child is thereafter known as the child of the adopting
parents. As it grows up it will learn kinship terms and
[867] terms of respect for the relatives of its adopted parents, not
[601] for those of its own blood-parents. It will also expect to
[428] inherit property, status and rank, if any, from its adopted
parents.

The other type of adoption is an impermanent feeding-
relationship *(tauhi)*. Relatives ask for a child or parents ask
relatives to take a child if the relatives are lonely or elderly
or if the parents find that they have more mouths in the
household than there is food to go round. The relatives
feed and care for the child, but the child may return to its
parents any time it is convenient or circumstances so change
[603] that this return is desirable. Very often grandparents take
charge of a grandchild in this way, leaving property to the
[428] grandchild when they die.

The feeding-relationship is the more common of the two types of adoption. Of twenty-five cases of adoption known to informants among the village population of 268 persons, only two were of the permanent type, the remainder being of the feeding-type. It is obvious from this that complete

way abnormal. All days were days of hard work in the 574
gardens following the working-lull of Christmas and New 574
Year holidays. They were also days of sometimes heavy 461
rain. This also increased the agricultural tempo because a (134)
wet soil makes both planting and cultivation easier. On one (241)
day only of these sixteen was there no *kava*-making. For the remaining fifteen days altogether forty-five *kava*-parties were held: eight in the morning, sixteen in the afternoon and twenty-one in the evening. The houses at which the 574
parties were held is shown in the following Table 12. 592

TABLE 12.—FREQUENCY OF KAVA PARTIES AT VARIOUS HOUSEHOLDS. 551

	PARTIES			
Household Head	Morning	Afternoon	Evening	Total
Koloamatangi	2	3	4	9
Tevita	2	—	1	3
Ofa	2	—	—	2
Puaka	1	2	2	5
Pili	1	3	—	4
Biukala	—	3	2	5
Halahingano	—	1	—	1
Talivakaola	—	1	—	1
Afu	—	2	1	3
Eneti	—	1	2	3
Heu	—	—	2	2
Hausia	—	—	5	5
Tapaka	—	—	2	2
Total	8	16	21	45

It will be noted from this table that certain houses are 574
more popular than others as meeting places. The relative 342
popularity of a house seems to depend upon its largeness, its 592
coolness, its relative freedom from mosquitoes, the likeli- 584
hood of finding interesting company there, the frequency
with which the household-head himself begins the party, the 571
presence among the household members of a young girl adept at *kava*-making, the general hospitality or tolerance of the household-head to late hours (some evening parties continue until an early hour of the next morning, even until daylight), and finally, the extent to which the youth of the village are using the *kava*-party as an opportunity to court the girl of a particular household. All the houses in which

574 four or more parties were held during the sixteen day period
342 were large; the one in which nine were held is the large
592 house of the village overseer—men drift in there to pick up
any late gossip, to discuss island affairs; Biukala's house is
584 large and cool with a spacious verandah where the party
571 could continue even though the household-head retired to an
inner room to sleep; in Hausia's house, the eldest daughter,
besides being a skilled *kava*-maker, was an attraction to the
village youth.

574 Most of the morning and afternoon parties were small
461 and were held at the houses of elderly men (three of them
church-pastors, one the village overseer) not actively
engaged in daily agricultural work. The evening parties
were much larger and usually attended by the men who had
been gardening and working during the day. *Kava*-parties
are regularly held after Sunday mid-morning church and
dinner. They are also customary in the afternoons when
the men feel that the seasonal agricultural work is such that
a morning's work only in the bush plantations is sufficient.
[276) Visitors to a household from another village are always
offered *kava* as a gesture of welcome.

276 The roots used for making the *kava* may either be
bought in the village store or else obtained from the planta-
432 tion. The *kava*-plant is slow growing. Not all men have
[249] the patience to plant, wait for maturity, then dry properly.
Nor do all men have the money to spare for store-purchase.
276 Note was made of those contributing *kava*-root to the parties.
Some twenty men contributed: nine men once each, five men
twice each, five men from four to six times each, and one
276 man fifteen times. This last man is generally considered
to be the foremost *kava*-drinker in the village, something of
574 an addict in fact, whose consistent and frequent attendance
521 at *kava*-parties is a matter for village gossip. The gossip
[875) is tempered slightly by the fact that the addict is a school-
teacher who can support his household to a large degree by
his small monetary income and rely upon the services of his
father to look after the household gardens.

574 Frequency of attendance at parties is shown by the next
table.

342 time to examine the three great rooms that formed our
quarters. There was a depressing air of decayed grandeur
about the worm-eaten furniture and weather-stained floor.
[353] A large room at the end became our pantry, and through
the reed screen that divided it from the rest of the house
came the incessant chatter of a Princess and two ladies
from the jail who had been told off to attend to our
517 wants. When not engaged in the menial service of wash-
521 ing dishes, they were drinking kava and retailing the
276 local scandal in an atmosphere reeking with the fumes of
565 *sulukas*. Lest I should seem to boast of my single experi-
592 ence of eating from the hand of a Princess of the Blood
576 Royal, I hasten to add that Charlotte, the lady in ques-
574 tion, was a member of Fatafehi's household, and since
we were his guests, it was in accordance with native
etiquette that she should take charge of the culinary
[262] department. She discharged her task admirably, and
rang the changes on fried chicken, fried sucking-pig, with
baked cocoa-nuts and raw fish[1] for dessert, in the most
practised manner.

645 After luncheon Tukuaho became gloomy. Not a soul
574 had come to greet him, and he was not accustomed to
578 unpopularity. During his last visit, he said, his arm had
been tired with shaking hands, and his digestion upset
with the quantity of kava he had been obliged to drink
with his admirers; but now he saw all his old friends
645 578 pass the door without looking in. Fat Peter's appearance

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[1] Raw fish is described by Mariner as a delicacy, and it was provided at my special request. It is cut up into lozenge-shaped pieces, and washed in salt water. When I had overcome the natural repugnance of the idea, I found it rather good. There is no valid reason why raw fish should be nastier than raw oysters, which it much resembles in taste.

14: Thomson G-3 (1886-1891) 1894
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645 And with all this we knew that our enemies were busy in
578 Vavau trying to sow distrust of us in the mind of the
king.

697 Of all non-financial departments in the public service,
the Prison was that which called first for reform. The
jail was a wooden building fitted with tiny cells, so ill-ventilated
that to confine any person in them for many
hours would be dangerous. In practice, only persons just
arrested were confined there pending their trial: convicts
696 were not confined at all. It was the most economical
466 penal system in the world, for the convicts had to
lodge, feed, and clothe themselves. A man sentenced to
a fine of £20 must work for the Government for 400 days
(his daily task being valued at 1s.) He might live at
home, and work for the Government during the daytime:
his sentence was counted by working days only, and did
not include Sundays, nor days too wet to allow of work.
The same rule applied to convicts sentenced to penal
servitude. An original sentence of two years would be
lengthened by sickness or wet weather to nearly three
years, for it meant 730 days' labour. He could take a
few holidays here and there when he pleased; but if he
absented himself for many days in succession, he would
receive a domiciliary visit from the head jailer. If he
had a horse and cart, the loan of it to the Government,
when the steamer was in, would reduce the sentence at
the rate of 4s. a-day. The prisoners were variously employed.
[592] Some were the household servants of the king
[643] and the Cabinet Ministers—my seat in the Cabinet entitled
[645] me to two; others formed the crew of the Government
vessels; others were stationed at the pilot station

boy's head seems to have been cut. This practice of leaving a long 784
lock is now obsolescent. One still sees it, but not frequently. It is 202
said that the hair of the girls used to be cut short on the crown and [846]
left long at the sides, but that at puberty the hair was cut the same [881]
length all over and then allowed to grow. This treatment of the
girl's hair has become even more rare than the boy's long lock and
I am unable to say that I have seen any undoubted example.

Amongst the gifts at a wedding are mats, presented by the bride's 585
relatives, on which the young couple shall lay their children when
born. The happy pair rarely, if ever, use this thoughtful gift for its
ostensible purpose, and indeed do not keep it for themselves at all,
but let it go in the general distribution of presents at the wedding
ceremony. For some days prior to the marriage of high chiefs, the 585
length of time varying according to the period before the guests begin 565
to arrive, native cloth for towels, and candle-nuts (with which the 515
Tongans prepare a favorite detergent) are presented to both bride
and bridegroom. The interesting statement has been made that the
cloth and mats used by the bride in bathing were afterwards given to
the bridegroom, but this has been categorically denied by the chief
whose marriage called forth the statement, and as few have taken a
deeper interest in ancient Tongan ceremonial, or are better versed in
it, his ignorance of any such practice cannot be lightly set aside. In
his opinion the cloth and candle-nuts were presented to the bride and
bridegroom for them to cleanse and beautify themselves for each
other. He added that there is always the possibility that they will
not be so used, and that in any case they are distributed to the guests
with the other presents. It should be added that the portion of the 585
wedding gifts which ultimately falls to the lot of the bride and bride- 565
groom may be very small.

It is time, however, to return to our new-born infant, whose cord 844
has not yet been cut. The cutting of the cord was performed by the [592]
male head of the household. The midwife placed the cord conveniently, and as paterfamilias struck it asunder with an axe he
uttered a wish for the future career of the child—that a boy might
grow up a great warrior or fisherman, that a girl might be beautiful,
and so forth. The paternal benediction not infrequently called for

its wishes known to the people. As far as the land is concerned, his 621
role is that of a field officer who knows which tax allotments are vacant 644
and which others are occupied and by whom. He was described to me as being related to the chief.[18]

There are four churches in the village, each belonging to a different 794
denomination. These are the Free Church of Tonga, the Church of 795
Tonga, the Wesleyan Church, and the Mormon Church. Although there are also Roman Catholics in the village, they have no church of their own. There are church functions within each denomination which demand the co-operation of all its own members. If a Mormon Church is being built, for instance, this is regarded as properly the task of the Mormons only and not of anyone belonging to any of the other Churches, between whom there is only minimal liaison.

Most of the households contain no more than an elementary family. 592
In some cases there are relatives of various descriptions staying with such families, and in others there are guests (including some from other islands in the Tongan Group). In a considerable number of cases it is affinal relatives, such as the wife's mother or brother, who live in the household with the elementary family. In a very limited number of cases, there are more than one married couple in a household. In every case, however, the household is the most persistent unit associated with work on the land.

Of unifying principles covering the *whole* village there are only 621
two: the people's common allegiance and subordination to their chief, 622
and the fact of common allegiance to the Government through its 623
representatives in the village. There is no village council after the [186]
Fijian pattern, or even after the pattern of the Samoan *fono*. There is indeed a Tongan *fono*, but this is a gathering of all the people to hear the orders of the chief, not one where sectional interests within the village are pitted against one another.

The land upon which the village stands and the lands upon which 622
its members plant their food gardens and cash crops are part of the 423
hereditary *tofia* of the high chief of the area. He has *tofia* in several 361
other parts of Tonga, but the one in which this village is situated comprises the following divisions:

1 block for his own use — — — —	209 acres
101 *api tukuhau* held within the village — —	833 "
40 *api tukuhau* held by members of other villages	330 "
6 *api tukuhau* currently vacant — — —	50 "
1 lease — — — — — — —	8 "
Total —	1430 acres[19]

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[18] There is no reference to a Town Officer in Pangai, only to an overseer who performs similar functions, Beaglehole 1941:25, 30.

[19] The figures given are approximate, being based on a calculation allowing roughly 8¼ acres per *api*. In practice *api* are usually 2 or 3 perches more or less than this figure. The 40 *api* held outside the village are held by members of the "next-door" villages. The lease is to a part-European. [563]

> stay here, if I can get an *api*. I like it here because there are many 423
> more facilities here than there are in Vava'u—transport, employment, 425
> and also the land is easier to work here, for Vava'u is rough and rocky country . . .

C

> I got my *api* from my father. I have two brothers living in this village, but neither has an *api* of his own. There are also two sisters, one of whom is married in this village and the other unmarried. I use my *api*
> on my own. I don't sell any copra from it—only bananas; about 10 or [433]
> 15 cases per shipment. Last time I sold 7 cases, and before that 12.
> The most I have ever done is 35 cases . . . I pay 8/- a year for my [651]
> *api*; and sometimes I take my first fruits to the chief. He never asks me for anything . . .

It appears that acquiring land is not as simple an affair as a
perusal of the legal rules would make it out to be. While full control [615]
of the allotment of *api* is legally vested in the Minister of Lands,
there are considerable local factors to be reckoned with. One of the [622]
most important of these is the authority of the hereditary holder of the *tofia*, which appears to be considerable despite the strict letter of the law. For while the law lays it down that application should be made to the Lands Department which should find the land, reference to the holder of the *tofia* being distinctly secondary, in practice this procedure seems to be reversed. Furthermore, while expulsion is a matter for the Minister of Lands to decide, it is difficult to imagine that, from the nature of the chief's authority over his people and their relations to him and to one another, his decision to expel is exactly as meaningless as the legal system is prepared to grant.[31]

5—THE DISTRIBUTION OF VILLAGE LANDS

Although land holdings are legally conceived and recorded in terms 423
of individuals, I shall, in this section, consider the distribution of land 121
in terms of households. This approach has distinct advantages from the point of view of a social study, for individuals do not exist *in vacuo* and in any case other features of the Tongan economy are best understood in these terms.

The material already given shows that the number of households 592
in the village and the number of *api* normally held within the village 423
tally pretty well—106 households to 107 *api* (including currently vacant *api*). Hence if distribution were in terms of households the task of allocation would be a relatively simple matter. However, there are several factors always forcing this fairly symmetrical relationship into the oblique position where there are households without *api*, *api* not being occupied by any households, households with more than one *api* and *api* being used by more than one household. The actual distribution of *api* among the 106 households is as follows:

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[31] In this and other matters, the spirit of the culture still plays queer tricks with the letter of the law.

TABLE 1

DISTRIBUTION OF LAND AMONG HOUSEHOLDS

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No. of *Api* per Household	No. of Households	Total No. of *Api*
0	27	0
1	62	62
2	11	22
3	4	12
4	2	8
	106	104[22]

One of the most obvious factors making for this uneven distribution is the fact that *api* are held by individuals and not by households. From this point of view the distribution of adult males among households could be expected to give a clue as to the distribution of *api* among households. But there are 151 adult males in the village and their distribution among the various households is as uneven as that of *api*; and in any case there is little correspondence between their distribution and that of *api*, for even women often have *api* of their own. So the explanation must go deeper.

Twenty-seven households are without *api*, and 17 more have more than one; a total of 44 as against 62 which have only one each. Now if we were to suppose that one of the basic ideas behind the whole system is to enable a man to provide sustenance for himself and his dependants, i.e. for those living in his household, it is a serious matter that there should be such a large proportion of cases where this ideal is not achieved. The question arises, then, of how it is that there are so many deviations, and further, how the deviations manage to persist, with or without flagrant defiance of the law.

Examination of the 17 cases in the village where one household is in control of more than one *api* brings to light the following circumstances:

(i) A number of men each in possession of one *api* happen to be living together in the same household, e.g. two or more brothers, a father and son or sons, etc. Several variations are possible here, including one case where the man with the extra *api* is described in my notes as 'a friend who has an *api* but no *api kolo*'.

(ii) People hold *api* for others who are away for the time being. This is very understandable from the terms of the land law. As long as use of the land conforms to the provisions of the Act and the tax on it is paid, the land cannot be lost. Thus there are people who have *api* being held in their names for years on end while they are away from the village; and some even spend a time overseas without losing their holdings. In one case an *api* was being held by a married woman on the pretext that it is for her brother who is not yet old enough to inherit it legally.

[22] This figure includes 3 *api* vacant on the map but occupied on the ground.

(iii) Females living within the household may have *api* of their own which they have inherited themselves, e.g. a wife's mother. 592 423

(iv) Sometimes there is a time lag between the death of one holder and the accession of another.

(v) There do occur little connivances in these matters, especially where the person concerned is either related to or on specially good terms with the nobility.

This explains the case of households which have more than one *api*. But there are 27 households which have no *api*. One of these is where an old woman is living by herself without an *api* but the rest are cases where men are heads of households without *api*. Of these 26, 20 are men from another village or locality, and only 6 are men from this village. Of these 6, 2 have *api* in another village, and 3 others have just recently set up household on their own while still working land held by their fathers or elder brothers.[23]

Of the 20 men who come from another village, two have *api* in their own villages, two others are using *api* belonging to others, and 16 are sharing the use of the *api* of their friends and relatives in the village.[24]

Of the 27 households which have no *api* of their own in the village, 4 have *api* in another village, 4 others are using *api* the owners of which are away, and the remaining 19 share the use of the *api* of others. Of these 19, 13 share the *api* of one other household, 4 those of two others, 1 those of three others and 1 those of four other households.

By making these kinds of arrangements, the villagers are able to cope with circumstances not contemplated within the legal framework, though not strictly by illegal manipulation. The system, therefore, has some overall flexibility, the source of which is, of course, little more than the willingness of the people to share the *api* under their legal control with those people who have none.

Finally, something may be said about the relation of the distribution of land under this system to the distribution of money income in the village. Under the conditions of my field work this was a difficult question to investigate as I was not in the field long enough to introduce and discuss topics of this kind. But a small number of observations may be made. The main sources of money income from the land are copra and bananas, and a considerable amount is also earned from the sale of vegetables and garden produce. The price of bananas is about 10/- per case and there are two shipments each month; thus B's and C's statements at pp. 102-3 provide some basis for calculating the amount that an individual may earn by the sale of bananas. On the sale of garden produce I have no figures; but from the records kept at the offices of the Copra Board in Nuku'alofa I was able to obtain some figures relating to copra production. From a list of 80 odd names of persons from the area of this village kept by the Board, I was able to recognise 25 as the names of heads of households which appear in my notes. The 423 434 [114] [435]

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[23] The arrangement is a temporary expedient until *api* of their own are found.

[24] See secton on Land Use, p. 107.

423
434
[435]

The Board's records showed the total amount of copra sold to it by these persons during the year 1957; and from these figures, taking the price of copra as £40 per ton,[25] a rough estimate can be made of how much money the sellers received. These figures, together with those obtained from my data on the distribution of both land and adult male labour among the households concerned, are presented in the following table:

TABLE 2A

592
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433
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DISTRIBUTION OF MONEY INCOME FROM SALE OF COPRA[26]

Household	No. of Adult Males in Household	No. of *Api* in Household	Amount of Copra Produced (tons)	Income from Copra (£)
1	1	0	.14	5.6
2	1	1	1.75	70.0
3	1	1	1.65	66.0
4	1	1	1.65	66.0
5	1	1	.18	7.2
6	2	2	2.15	86.0
7	1	1	1.80	72.0
8	1	1	.19	7.6
9	1	3	.36	14.4
10	1	1	1.65	66.0
11	1	1	.24	9.6
12	2	1	1.38	55.2
13	2	2	3.35	134.0
14	1	1	2.49	99.6
15	2	1	1.78	71.2
16	2	1	5.99	239.6
17	2	2	1.79	71.6
18	1	1	1.00	40.0
19	3	3	3.99	159.6
20	1	1	1.72	68.8
21	1	2	1.67	66.8
22	1	1	1.63	65.2
23	2	1	.90	36.0
24	2	1	1.38	55.2
25	1	2	.92	36.8

The same data may be presented in summary form to show the covariation between amount of labour, amount of land, and income more simply:

TABLE 2B

No. of Adult Males per Household	No. of Households	Total No. of *Api*	Average *Api* per Household	Total Income (£)	Average Income per Household (£)
1	16	19	1.2	761.6	41.35
2	8	11	1.4	748.8	93.6
3	1	3	3.0	159.6	159.6

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[25] The price during 1957 was in the region of £43, but just before I left Tonga the new price of £38/15/0 per ton of first grade copra had been announced by the Board, which buys all the copra produced in Tonga. The round figure of £40 is taken for convenience.

[26] Interesting comparison may be made with the figures in Beaglehole 1941:60ff.

This sample is too small, but for what it is worth in the absence 434
of a larger sample, the correlation coefficients between labour and pro- 592
duction and between land and production suggest that money income 423
varies more readily with the quantity of labour available than with the 433
amount of land; i.e. a man is more likely to obtain a greater income by working harder than by increasing his land holding.[27] Uneven as it is, therefore, the distribution of land exerts only a minimal influence upon the amount of money obtained. This may partly explain why an uneven distribution of land tends to be left undisturbed; but this latter tendency may be tolerable only at the present level of economic development and may tend to disappear at a higher level.

6—LAND USE AND LABOUR

The legal provision relating to the planting of coconuts at intervals 311
of 30 feet is, by and large, followed consistently on the majority of the 245
api I have seen. Amongst the coconut trees there would be food and 244
cash crops of several types, bananas, taro, yams, sweet potatoes, *manioke*, and even pineapples and water melons. In general, these are not planted in sharply defined plots but are interspersed one amongst the others, so that in an intensively cultivated *api*, members of all species would be found on each square chain of ground. This is more or less the general pattern, although there may be varying degrees of emphasis upon particular crops in particular parts of the *api*. Varying the pattern of emphasis would appear to me to play a similar role to straight out rotation.

The coconut trees belong to the planter but are heritable with 423
the land on his death or secession; and as their normal productive life [428]
is 50 or 60 years, they may change hands several times during their
lifetime.[28] But the other crops, requiring from three to eighteen months to mature, are the property of the planter, whether he be the legal holder of the land or not.

The distinction between permanent and annual crops makes it 423
easier to understand all the sharing of *api* referred to in the previous 311
section. For while the current holder of an *api* owns the coconut trees 241
and other permanent resources, he need not have the whole *api* under 476
the less permanent crops at any one time.[29] This gives him room to permit a friend or relative to plant for himself a crop of taro or yams

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[27] My calculations produced correlation coefficients of $r = .32$ and $r = .54$ for land and labour respectively.

[28] The evidence of the 107 *api* which I studied shows that several of them had changed hands twice or thrice in the previous five or six years.

[29] The Beagleholes quote a man who estimated that up to twenty cultivators and their families can live off one *api*, Beaglehole 1941:18, but it is not clear whether this refers to an ordinary *api* of 8¼ acres or to one of the larger ones which may be up to 20 acres in area, Beaglehole 1941:17. In this connection it may be interesting to note that in a village of about twenty households which I studied in Fiji, the total area covered by food crops in various stages of development was found by detailed measurement to be 8.1 acres for all households.

423 on a section of it, always on the understanding that the holder has the
311 right to demand it back after the crop is taken out. No rights other
241 than those of cultivation accrue to the borrower. Although such an
476 arrangement involves definitely no rent in money or in kind, it is
advantageous to the allotment holder in that the section so lent is
[427] thereby kept free from weeds and heavy undergrowth.[30] The fact that
no rent is involved actually strengthens the hand of the holder when he demands his land back. As far as rights to land are concerned, the same principles apply when a man uses part of the *api* legally held by his brother, or when a number of brothers use the *api* of their father.

● 592 Individual land holders can call upon several types of *work groups*
241 to assist them in working their land. The most important work group
[476] is the household which, under the leadership of the head of household,
performs most of the day-to-day tasks of cultivation. Its importance lies in its relative permanence. For while the other work groups considered below come into operation only in connection with the heaviest tasks such as clearing and occasionally planting, and therefore tend to be relatively impermanent, the household deals with the constantly recurring need for weeding and other minor tasks, and is the only unit which can engage in long term planning on the basis of its own self-interest. It is the basic unit of production and consumption; and its members are bound together by common interests which transcend the
[476] economic sphere. Its significance needs no further elaboration. But
beyond this unit, three other types of work group are found: the *tou ngaue*, the *kautaha* and the *toŭ lalaga*.

476 The *tou ngaue* is a working party which may comprise anything
from two or three men to about eight or nine, the members of which
241 work co-operatively for each of the members in turn. The members are
[462] not fed by the person for whom they are working as in the case of
Pangai reported by the Beagleholes,[31] but each feeds himself and then goes back to work. In this way they achieve the ends which demand co-operative work, but avoid the encumbrance of preparing food for others. At the time of my investigation, there were three *tou ngaue* in the village under investigation. Their memberships were 3, 5, and 8 men respectively.

Kinship does not appear to play an important part in the formation
476 of these groups. While there are occasional *tou ngaue* which have a
241 large proportion of members who are kin, the principle of kinship
602 does not specifically enter into the definition of the *tou ngaue* as such.
When asked whom he would choose to be members of his *tou ngaue*, a man once replied, "My friends". But when pressed further to define what he meant by "friends", he said, "Those who work hard on my plantation". "Would you choose your brothers or close relatives particularly?" "No". The relationship seems therefore to be a purely economic one.

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[30] The sort of arrangement involved in the work group known as the *tou tu'u* described by the Beagleholes is particularly interesting in this regard, Beaglehole 1941:33-34.

[31] Beaglehole 1941:32.

The *kautaha* is described by one informant as a "big society". It is 476
formed for a specific purpose and joined by men interested in achieving 241
this purpose. One example would make the matter clear. In one village
I visited there was a *kautaha* with a membership of about 40 men, 245
comprising the majority of the adult males in the village, which was [462]
formed for the purpose of extending banana plantations. The overall
target was that each member should have 1,000 banana shoots planted
strictly for himself by a certain day in December; and once this overall
aim was agreed upon, they split themselves up into four *tou ngaue* of
9 or 10 members each for the purpose of actually doing the work on
the land. While the *kautaha* as a whole was interested in the progress
of its members towards the target, the actual organisation of work
was left to the various *tou ngaue*: these were the media through which
the members ensured that their own bananas were planted. A lot of
hard work was carried out in clearing the bush and planting the shoots,
and on the appointed day the leading members of the *kautaha* did a
complete tour of the plantations of each member to ensure formally for
the *kautaha* that the bananas had actually been planted. It was an
almost ceremonial affair, ending with the consumption of an elaborate
feast.

The *tou lalaga* is the women's work group formed for the making 476
of *tapa* cloth. The task of joining together pieces of beaten bark into 287
large pieces of *tapa* cloth is a laborious one requiring the labour of [462]
many hands, and for this purpose women would call upon their friends
to come and help. The friends in their turn would call on their own
friends, and in the end 50 or more women may be involved. In this
case the women are fed by the owner of the *tapa* cloth.

7—KINSHIP AND LAND USE

There are two important ways in which fully autonomous house- 241
holds may be connected with one another through use of the land which 592
they work. In the first place, when land is short and a number of 476
families have to go without, they can usually make do by sharing the
use of the *api* of others or by using the *api* of those who are away from
the village. In the second place, a group of brothers or of a father 241
and his sons, although living in separate households and owning 592
separate *api* at law, may combine together their entire holdings and 593
work them as a single unit. In the village under study there were two 476
clear-cut cases of this sort. In each case the *api* concerned were contiguous,
and clearing, at which the men concerned worked together,
ranged from one *api* into the next. Copra was certainly produced jointly [245]
and the proceeds controlled by the senior member; but I am uncertain
whether food gardens were individually owned.

In both cases, kinship is an important factor in the alignment of 592
households. Of the 19 households that share the use of the *api* of others 241
in the village under study, 10 share with related households and 9 476
share with unrelated ones. Of the 9 that share with unrelated house- 602
holds, 5 have no relatives in the village anyway, leaving only 4 which

592 share with unrelated households in preference to sharing with related
241 ones.[32]

476 One of my informants deliberately played down the role of kinship
602 in land matters. He argued that landless people share the use of the
592 land of their friends, people with whom they are on specially good
241 terms; people who are closely associated in other spheres of activity,
476 such as the religious or the economic; and above all one tries to obtain
572 the use of lands which are specially fertile or which lie near to the
602 village. While "friends" here may include relatives, this is not
necessary. Such an explanation would, of course, cover the cases which, from other points of view, appear to be inexplicable random variations; and at the same time show how "open" relations through the land can be, giving the land tenure system much of its flexibility.

474 Thus it has appeared that kinship plays no great part in the
602 organisation of labour, but a perceptibly greater part in the handling
311 of the land resources available to the community. But kinship not only
[476] affects the people's relation to their land in the way already indicated;
it also does so through inheritance. The rules of inheritance have already been given, but it may be added here that it is through inheritance that particular individuals come to control a duplication of *api*;[33] that females can hold land; and that the title to *tofia* holdings is passed on from one generation to the next in the chiefly line thus perpetuating and strengthening the most important factor for political control in the kingdom.

592 In the village under investigation, however, the range of kin recog-
602 nized for these purposes does not seem to extend very far. While
there are clusters of households between whom there are specially strong ties of kinship, the great majority of them recognize such relations with only one or two other households. The count taken, from one household to the next, reveals that in most cases these relations are based on affinal ties. The range of connections over the whole village is as follows:

TABLE 3

DISTRIBUTION OF KIN AMONG HOUSEHOLDS

No. of Other Households containing Kin	No. of Households
0	18
1	21
2	28
3	16
4	11
5	8
6	4
	106

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[32] The reasons for such preference are obscure, but the explanations given to me were largely in terms of economic self-interest. See, for instance, the section on work groups, p. 108.

[33] See, for instance, Beaglehole 1941:18.

This table shows that it is certainly not a case of "every household 592 being related to every other household", and emphasizes the compara- 602 tive independence of Tongan households. All the same the figures are remarkably low, even for a Tongan village, I am told. How is this to be explained?

It seems that at least part of the explanation is to be found in the 621 fact that there are so many people in the village who come from a 592 different area: 47 of the 106 households in the village are those of men 166 who are not of local origin, their places of origin being tabulated below:[34]

TABLE 4

PLACES OF ORIGIN OF IMMIGRANT HEADS OF HOUSEHOLD

Place of Origin of Head of Household	No. of Households
Niuafo'ou	6
Niuatoputapu	3
Ha'apai	18
Vava'u	8
Tungua	3
Eua	4
Other (mainly villages in Tongatapu)	5
	47

Now 47 out of 106, representing 44.5 per cent of all the house- [171] holds in the village, is an unusually high figure compared with, for instance, Fiji. From discussions in Tonga, I am told that it is also a high figure even for a Tongan village, so that this village must be regarded as atypical in this respect. But why this unusual feature?

The land tenure system, of course, in its principles opens up the [423] possibility for movement from one area to another in search of land, and may be expected to produce effects of the type noticed in this village. In fact, however, explanation of the mixed nature of the village [361] population was given to me in terms of the relatively central position of the village and its proximity to the capital town and to the schools and other institutions situated in or around it. Something of this was 621 seen in B's comment on p. 102; but it can be confirmed by figures relating 592 to the distribution of land in the village itself. Below is a table of the 423 relative distribution of land among households of local and of immi- 166 grant origin respectively:

TABLE 5

RELATIVE LAND DISTRIBUTION AMONG LOCAL AND IMMIGRANT HOUSEHOLDS

No. of Api per Household	No. of Households		Percentage of Households in Each Category	
	L.	I.	L.	I.
0	7	20	12	42.5
1	39	23	66	49
2	7	4	12	8.5
3	4	—	6.5	—
4	2	—	3.5	—
	59	47	100.0	100.0

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[34] The first six places named are other islands in the Tongan Group, except Ha'apai, which is a group of islands within the Tongan Group.

It is clear that the people who come from another village or island
592 fare worse than those of local origin as far as land distribution is
621 concerned. While I have no data comparing their position here with
423 what it would have been in their own villages (and it is likely that
166 they are worse off here) it seems clear that their presence in this
village cannot be explained consistently in terms of any search for
land. As far as the land tenure system is concerned, therefore, it would
appear wrong to suppose that just because it opens up the possibility
for movement, such movement will actually take place.

8—LAND TENURE AND VILLAGE STRUCTURE

From the material already given it seems clear that the structure
621 of this village is certainly not based upon a firm lineage organisation.
613 The overall principle which binds the people together is simply their
622 common subjection to their traditional overlord. The amorphous nature
[592] of kinship in its role of binding together the different households of the
village has been demonstrated, so that from this point of view the
[166] village is largely an aggregation of isolated households. It has been
pointed out that the village is atypical in having so many persons who
come from other areas, and much of the nature of the village structure
must be due to this factor. But how far the village is also atypical in
respect of its lack of an overall lineage organisation is not clear, and I
made no specific comparative enquiries along these lines. The data
supplied by Gifford,[33] however, suggest that the tendency is for the
large modern villages to be of the form observed here.

Such a form of village structure is, I suggest, rather to be expected
621 from the nature of village evolution in Tonga. The development of the
361 nucleated village form is of comparatively recent origin, dating back
178 to certainly not earlier than the 17th century. Before that there were
only peasant farmers cultivating their holdings from farmsteads
613 scattered throughout the countryside. From the nature of the Tongan
622 lineage, it is clear that not all such farmers who came under the control
621 of any particular chief need necessarily be related by blood. When
361 they came together to form villages, therefore, it was more on the
basis of common allegiance to the feudal overlord than on the basis of
relationship in the male line.

To return to our village, however, we may say that although ties
621 of kinship or lineage affiliation between households are of attenuated
613 development in this village, they are supplemented by other ties—those
602 based upon religious affiliation, economic co-operation, and even on
571 general "friendship". In a large part, these ties have developed as a
result of living together in villages; and, taken together with kinship
ties, they are seen to influence the distribution (using this word in its
widest sense) and working of the land in ways which are not contem-
[423] plated by the legal system, but which do not therefore violate it. Land
tenure, for its part, also produces certain associations and inter-
dependencies between households, which play an important part in the
final elaborations of the village structure.

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[33] Gifford 1929:8-10.

are inshore, if he should step out of his house, the *matai* will get away. 622
Formerly, the head of the *matai* was always offered to Leka. 226

Other *matapule* and *ofisa kolo*

Besides Leka, there are two *matapule*, Mautea and Ikaholi, in this 565 621
village. Mautea was appointed to the position of a *matapule* of the 644
Queen by one of his relations, Lauaki, in 1950, who was the chief 624
matapule of the Queen. Mautea thinks that his duty as a *matapule* is to
participate in royal funerals. He also attends the kava ceremony held
by the Queen, but is not aware of the order of drinking kava. Ikaholi, 565
succeeding to his grandfather, has become a *matapule* of a noble at 624
Mu'a. He is quite young and has no knowledge about the duty of a
matapule.

Ofisa kolo, town officer, was a man of fifty eight years old at the 624
times of this study. He held this position from 1930 to 1943 and from 644
1958 on. The premier appoints the officer and the Government pays him [465]
a small amount of money. As a representative of the villagers as well as [655]
an agent of the Government, he reports every day within the village, takes
charge of the wooden cases for bananas which are brought in by the
Tongan Produce Board, and announces the Government's intentions at
the *fono*, village council. According to him, the qualification of town [554]
officer is to belong to a good family, to have never done wrong, to have
his own *api tukuhau* and so on. Since the term of town officer is unlimited, one remains in office usually until death or retirement. The *ofisa kolo* of this village has several times requested the Premier to replace him
for reasons of health, but he still retains his office. There seems to be 621
little difference between thse men and ordinary villagers in economic life or 554
status. The size of the *api tukuhau* held by them is about the same as 511
others and the crop produced on it is mostly consumed by their families.

II Family

Household Composition

There are 35 households in this village. We may exclude two house- 592
holds of the stewards of the Free Wesleyan Church and the Free Church [621]
of Tonga from the village households in what follows. The household is
a unit of everyday living. Its members usually share a common *fale mohe* [342]
(sleeping room), *fale kuki* (kitchen), *fale kaukau* (bath room), and *fale malolo* (rest room). Some of the households do not have *fale kaukau*
or *fale malolo*. The location of households is sketched in Fig. 1.(8) The [128]
size of the household varies, with an average of 6.15 persons.

Table 1. The Household Size and Generational Composition 592 621

No. of Persons	2	3	4	5	6	7	8	9	10	13	Total
1 Generation	1	1									2
2 Generations	1	5	3	1	2	3	4	3	1		23
3 Generations					3	2	1		1	1	8

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8. The household number (1-34) is given to each according to the ecological arrangement of the households. It is interchangeably used for indicating its household head. European style houses, made of wood, are rectangular. Traditional Tongan style houses are thatched with coconut leaves. Semi-traditional Tongan style houses have wooden walls and tin roofs. Fijian style houses, made of coconut leaves, are rectangular. [342]

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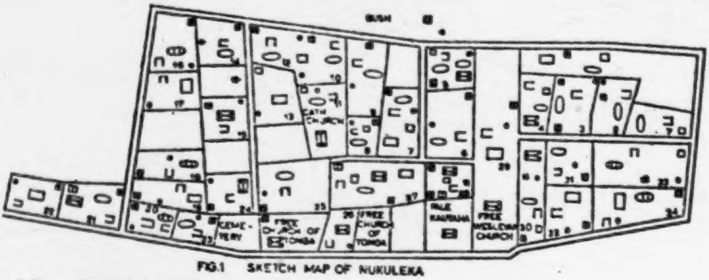
BUSH

FIG.1 SKETCH MAP OF NUKULEKA

1-34 HOUSEHOLD NUMBERS
34.35 LIVES IN THE BUSH NEAR THE VILLAGE
FALEHOMe
EUROPEAN STYLE HOUSE
TRADITIONAL TONGA STYLE HOUSE
SEMI-TRADITIONAL TONGA STYLE HOUSE
FIJIAN STYLE HOUSE
FALEKAI OR FALEKUKI
FALEKAUMAD
MADE OF WOOD OR CEMENT
MADE OF COCONUT LEAVES
FALEMALOLO
OTHER BUILDINGS:
COCONUT DRIER
RETAIL STORE
WELL WATER

As is shown in the table, the two generation household is the dominant style. Out of 33 households, 28 consist of one married couple, 4, two married couples and one has no married pair. This last household consists of the town officer with one of his sons. His wife and small children live at Mu'aa where he received another *api tukuhau* recently. He intends to go back to Mu'a to join his family after retiring. Three out of the four households with two couples living together consist of couples of parents and children and the other a pair of married brothers. 592

From the fact that the large majority of the households include two generations and one married couple, it can be inferred that the household is formed primarily on the basis of the nuclear family. In fact, 21 households respectively are nuclear families and the rest include additional members. The households may be classified roughly into four groups on the basis of the sort of kin that they contain: 592 594

A. 21 households that contain only a nuclear family

a man, his wife and children (including adopted ones)	19
a man and his wife	1
a man and his son	1

B. 8 households that contain a nuclear family plus additional kinsfolk of male side 592 594 596

A plus husband's mother	2
A plus husband's father and sister	1
A plus husband's brothers	1
A plus husband's brother and his wife with children	1
A plus son and his wife with children	2
A plus a boy who is remotely related to husband	1

C. 3 households that contain a nuclear family plus additional kinsfolk of female side

A plus daughter and her husband with children	1
A plus daughter who is divorced and her daughter	1
A plus wife's mother and a boy who is remotely related to wife	1

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D. 1 household that contains A plus wife's children who were born in her previous marriage and husband's father's second wife with her son.

597 There are only four adopted children. In one case a chid was adopted because the foster parents who had an only child wanted more. In another case a girl was adopted by her mother's sister because her own children have already grown up. Two other little children whose parents had been divorced were taken over by their grandparents.

Fission of the Household

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591 Since most of the households are based on a nuclear family, the development of a household seems to be a kind of cycle. After children grow up, they depart from their parents' household to form their own. [128] Table 2 shows the correlation between the mother's age and the number of children living with their parents. Adopted children are included in number.

TABLE 2 — MOTHER'S AGE AND NUMBER OF CHILDREN STAYING WITH THEIR PARENTS

Mother's Age	No. of Children										
	0	1	2	3	4	5	6	7	8	9	10
16 - 20		1	1								
21 - 25	2	1	3	2							
26 - 30		2	1	1	1	2					
31 - 35					1		1	1			
36 - 40	1	1		1			1	2	1		1
41 - 45			2			1					
46 - 50			1								
51 - 55			1								
56 - 60		1		1							

When the wife's age is about from thirty six to forty years old, the number of children reaches the maximum. Then the fact that grown-up sons and daughters start separating from their home, reduces the size of the nuclear family in question. We shall examine here six examples in which we see some of the actual processes in forming new households.

14 The first son of No. 5 (thirty years old in 1962):

In 1946 he received from the Government *api tukuhau* of 8¼ acres and *api kolo* both of which had been vacant. He built a house by himself in this *api kolo* and has lived there since 1950. He parted from his parents before his marriage.

10 The third son of No. 5 (twenty seven years old in 1962):

Having no *api tukuhau,* he worked on the land of his father's mother's sister's son (22). He asked the Government to allot him the *api tukuhau* of his mother's deceased brother. In 1957 his first son was born, and in the next year he built a house in a vacant *api kolo* which has not yet been recognised as his own.

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1 The fourth son of 5 (twenty five years old in 1962):

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He worked the *api tukuhau* of his wife's mother who received it from 591
her second husband, and he resides in part of this *api tukuhau* with his wife and daughters.

17 The first son of 9 (twenty four years old in 1962):

He has neither *api tukuhau* nor *api kolo.* Before 1960 when he married, he had been working on his father's *api tukuhau,* and is now working on the *api tukuhau* of the Catholic Church. He had stayed with his parents until 1960 when the *api kolo* of his father's sister became vacant and he shifted his residence there, building his house by himself with coconut trunks and leaves given by his father.

19 The first son of 21 (twenty five years old in 1962):

Having no *api tukuhau,* he works on the land of his close friend. He received *api kolo* in 1961 from 32 who is his father's mother's brother, and built his house with materials from his father's land. His first son was born in 1960.

23 The third son of 28 (twenty six years old in 1962):

Having neither *api tukuhau* nor *api kolo,* he tills a portion of his father's land and expects that his elder brother who lives in another village will give him his *api tukuhau* located in Nukuleka. He had stayed in his father's household for a while after his marriage. Then, he and his wife moved to the house built by his elder brother in his *api kolo.*

Except for 14 and 19, the above householders have neither *api* 592
tukuhau nor *api kolo.* To have one's own *api tukuhau* is not an indis- 423
pensable condition to form an independent household, because in the Tongan way of life one can freely ask to borrow the land for cultivating from relations and friends. One can borrow even more freely *api kolo* for the purpose of building the house. Building a house is not expensive.
It is easy to get from one's father, coconut trunks and leaves for pillars, [592
roof and walls, and to build it oneself. Generally speaking, a man sets up 591]
his independent household a few years after his marriage. Based on the peculiar land system of the Kingdom and owing to the mutual aid among the relatives, the fission of a household takes place quite easily.

Supporting Old Parents

In the last phase of a family cycle an old couple or one of them will 592
remain. However, in this village none of these old men and women 888
keep their own households. One of their married children stays with them. There seems no rule about the person who stays at home in order [591]
to take care of the old parents.

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Table 3 — Children who stay and support their parents and number of households

1st son	2	(12, 32)
1st daughter	2	(21, 22)
2nd son	2	(5, 9)
4th son	1	(20)
Step-son	1	(34)

12 and 32 are the only boys of the parents. In case of 5, 9, 21 and 22 the first son has his own household in this village, and in case of 20 [128] three of his elder brothers live in the next village. The next table traces the present whereabouts of married sons of the eleven households including eight examples in table 3.

Table 4 — Present Whereabouts of Married Sons and Number of Households

Living in another village		Keeping an independent household in this village	Staying with his parents	Unknown
1st son	8	4	2	1
2nd son	4	1	2	1

[591] Judging from table 3 and 4, it may be generalised that the grown-up children successively start to form their own households and a son, or sometimes a daughter, depending upon the circumstances, may be selected among younger siblings to remain at home, forming a patrilocal, or matrilocal in a few instances, extended family (according to G. P. Murdock's definition). It may be the youngest child, but not always. On the other hand, the old parents, especially widow or widower, move around at will. For example, a women over seventy years of age usually resides at 34 with the son of her husband with his previous wife, but stays also at 1 with the son of her husband's brother, and also visits Nuku'alofa quite often.

Discontinuity of the Households

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428 The Tongan law prescribes that *api tukuhau* and *api kolo* should be inherited by the eldest son of the later holder. In other words the household is to continue by means of the patriocal extended family backed with the inheritance of the land, strictly speaking, the inheritance of the usufruct 592 of the land. But in reality one tends to set up one's own household and can do so very easily, as mentioned above. People do not seem to be intent on continuing the household. A household will terminate when an old couple have no son or daughter to stay with, or when the members of a family break up on the divorce of the parents, or when an old widow [551 428] or widower shifts the residence to one of the children. The fact that there is no important property to be inherited and no family name among

commoners(9) that may serve for tracing the step of family seems to discourage villagers from striving to continue their households. The inheritance rule for movable property, such as agricultural tools or domestic animals, is not fixed. They do not, anyway, seem to be important items favouring the formation of an extended family. 592 557 428

The Rule of Residence on Marriage

The 36 couples of the village may be classified into four groups according to place of birth. 591 621 166

(a)	Husband born in Nukuleka and wife born in another village	22
(b)	Husband born in another village and wife born in Nukuleka	6
(c)	Both of them were born in Nukuleka	6
(d)	Both of them were born in another village	2

In the majority of marriages either wife or husband have come from the outside. If I may now use the terms, virilocal residence when a wife comes from another village, and uxorilocal residence when a husband comes from other village, the following argument will be in order.

Since the village population is not large, few marriages are locally endogamous. The majority are virilocal; there are only six examples of uxorilocal residence, including three cases in which the husbands had lived in Nukuleka before they married. One of the three cases (21) had succeeded in acquiring *api tukuhau* and had settled in Nukuleka in his youth. The other five husbands, except one who was from Nuku'alofa, came from remote islands; two from Ha'apai, and one each from Niuaatoputapu and Vaca'u. They have *api tukuhau* neither in their home villages nor in Nukuleka. It may be guessed that it is not economically serious for them to leave behind their native place and move to their wife's village. Above all, they seem to prefer to come to Tongatapu rather than to stay in small outer islands. [582]

Two men (classified as group d) from Vava'u had been here before they married women from another village. One, whose mother was born in this village, came here in 1943 to stay with his mother's brother and a few years later he could receive *api tukuhau* from his mother's father. The other, whose father was native to this village, came here with his parents in his childhood. Being still young and having not received *api tukuhau* yet, he cultivates his step-mother's land. Those two marriages may well be classified as virilocal. Although virilocal residence is most common, uxorilocal residence is also permissible. Whether the husband has or is likely to acquire *api tukuhau* or not seems to be important in determining the residence for a couple. In spite of the land system prescribed by the law, a large number of men have, nowadays, difficulty in getting *api tukuhau*. A man who acquired it in some way or other would not agree to leave his village upon marriage.(10) 591 621 423 591

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9. At least Leka has a family name. There has been a growing habit that children going to school use a joint name of their personal and father's name. The father's name in this case is used as if it were the family name. See Koch 1955: 91.
10. Aoyagi 1964: 124 148.

10

612 their *ulu i famili* do not coincide with those whom he considers to be his *famili* members. Judging from these two facts, the *famili* organisation seems to be not solid and not well structured.

Generally, there is a more or less close consanguineal relationship between an *ulu i famili* and the members of his *famili* organisation which includes the people of three or four generations whether lineally or collaterally related. When the organisation becomes larger, it breaks up easily, as if unconsciously. That there is nothing to bind its members to the *famili* organisation, such as the land property or group name, may make the organisation loose and easy to break up. Added to his, the functional role of *ulu i famili* is limited to the ceremonial occasions that occur vary rarely in one's life, and people may not be conscious of *ulu i famili* until they need him. The man who belongs to Pualiki could not answer the question who would be the next *ulu i famili* after Pualiki's death.

612 The looseness of *famili* organisation might be related to the family
592 structure itself. If the patrilocal extended family were a basic form, the
family would continue over generations and people would easily identify
[594] the descent of *ulu i famili*. But most of the households consist of a nuclear
family which does not last over generations and this makes the descent of *ulu i famili* obscure. A man of an historic family like Leka is supposed to be an *ulu i famili* of a large *famili* organisation. Unexpectedly, in fact, only four families of his brothers, grandson, and 32, whose relation to him is unknown, belong to him.

IV THE FUNCTIONS OF *Famili* AND *Famili* ORGANISATION

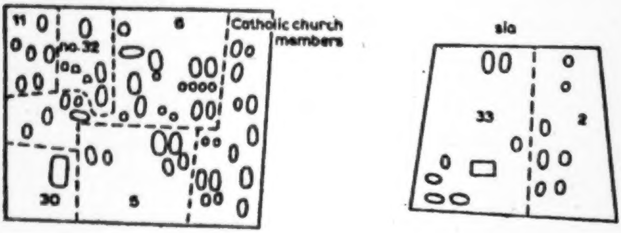
612 Then what functions have the *famili* and *famili* organisation, if any, and on what occasions, and to what degree, do they work?

Malae

764 There are two cemeteries; one is called *tua fale kakau* and the other
sia which is much smaller than the former. In fig. 4, the *tua fale kakau*
[795] is shown. On its northern side there is a section for Catholics who are a
minority group in the village. In the central area, the graves of Leka's ancestors occupy a large space, upon which 11 and 32's graves encroach. A small section on the southern side is reserved for 30. *Sia* is located in the *api tukuhau* of 33 which is occupied only by 2 and 33 .

FIG. 4 Cemetery

tua fale kakau



7

MACHIKO AOYAGI

If a man attends church service regularly and keeps on doing good, 795 he will be allowed to be called *lotu fefui* (catechumen), and if he can keep 554 on having a good record a few years more, he will be elevated to the status of *malanga*. A few excellent men among the *malanga* may be promoted to *faifekau* by the church president.(14) It is a great honour and much respected to become *malanga* or *faifekau*.

Fakaafe for the New Year

The last day of the year, it is said, is the most important day for 796 the Tongan. On this day, the members of the Free Wesleyan Church, the Free Church of Tonga and the Church of Tonga have *fakaafe*, a feast, thanking God for the peace of the past year and praying for the happiness of the coming year. Each *malanga* is invited to one *fakaafe* to say a grace. After the feast, a *malanga* is presented with a bark cloth and a *sisi* 796 (ornamented girdle or waist band or festoon made of flowers and leaves) 574 by the host. It is a great honour for anyone to give *fakaafe* on this [292] occasion. This privilege is conferred upon him by the steward of the [554] church. In this village, eight men, (4, 6, 14, 16, 29 - steward, 30, 32, 34) [794] in the Free Wesleyan Church and four men (2, 18, 26, 27) in the Free Church of Tonga have been privileged to give *fakaafe* for many years. Some of their kinsmen who help to make *umu* (food cooked in an earth [252] oven) are then invited to share the joy of the feast. This occasion offers us a good opportunity to observe kinship functioning. The details of the feast are as follows:

Table 8 — *Fakaafe*

Household number	Those who prepared food	Those who took a meal together	Food served
4	the members of his household only	32 (*malanga*), 8 and his wife, The household members.	4 pieces of yam, 3 of *kape* (*Alocasia macrorrhiza*), 20 of sweet potato, 12 fish, 1 pig, 2 chickens, etc.
6	his son and 12	30 (*malanga*), 5. The household members.	10 pieces of yam, 2 of *kape*, 1 basket of sweet potato, some fish, 1 pig, 4 pounds of canned beef, 4 pounds of canned mutton etc.
14	two of his friends, the members of his household	28 (*malanga*), 20, a woman from another village.	6 pieces of yam, 2 of *kape*, 20 of sweet potato, 12 fish, 1 pig, 3 chickens, 12 pounds of canned beef.

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14. Rank differentiation in the different churches varies a little.

45: Aoyagi E-5 (1962-1963) 1966 OU9 Tonga OU9
Nukuleka

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Table 8 — *Fakaafe* (continued)

Household number	Those who prepared food	Those who took a meal together	Food served
16	24, 28, 23, 15, 22, 21's daughter's husband	22 (*malanga*), 4, 28, 23, 28's children, *24* & his wife, *15*, 5's brother, *21's daughter's husband*, husband's sisters, wife's sisters.	16 pieces of yam, 6 of *kape*, 20 of sweet potato, more than 20 fish, 4 pigs, 6 pounds of canned beef, etc.
29 steward	23's wife, his friends	5 (*malanga*), 8, 23's wife, wife's brother's son.	4 pieces of yam, a lot of sweet potato, 4 fish, 2 pigs, etc.
30	the members of his household, 31's wife.		
32	the members of his household only	The household members 29 (*malanga*), 34, 30's son, one friend.	6 pieces of yam, 1 of *kape*, 30 of sweet potato, 10 fish, 1 pig, etc.
34	1, 16, 5's son	6 (*malanga*), a couple of his friends. The household members.	5 pieces of yam, 2 of *kape*, 40 of sweet potato, 20 fish, 1 pig, etc.
2	the members of his household only	7 (*malanga*), *33's wife 33's brother and his wife, 8 and his wife* (2's daughter), *9's daughter.*	4 pieces of yam, 4 of *kape*, 2 baskets of sweet potato, 1 fish, 1 pig, 1 chicken, 1 duck.
18	the members of his household only	*malanga* (next villager), 2, 27 and his wife, 25 (steward) and his wife, *19's wife.*	8 pieces of yam, 1 of *kape*, 6 big fish, 4 small fish, 2 pigs, etc.
26	31	18, 25, 27, 31.	8 pieces of yam, 8 fish, 1 pig, etc.

Note to Table:
Those italicised belong to different religious sects from the host.

male relatives of the mother and in her generation or not. When the father's brothers or mother's sisters are indicated separately from the 601 true father or mother, a descriptive term such as *tokoua o'e tamai* or 114 *tokoua o'e fa'e* is used. The word for mother's brother, *tuasina* described by Gifford(16) and Koch (17) was not obtained, and I think *fa'e tangata* must be much more popular than *tuasina* today. Also in daily conversation the term *tokoua* for the siblings of the same sex is widely used, instead of *taokete* or *tehina*.

As a term for a spouse, *unoho, ohoana* and *hoa* by Gifford are completely replaced by the English term *mali*. For a man, his wife, his wife's 601 sister and his brother's wife are all denoted by the term *mali*, and for [192] a woman, her husband, her husband's brother and her sister's husband are her *mali*. The complementary term to *mali* is *matapule* which indicates four kinds of relation; for a man, his sister's husband, his wife's brother, and for a woman, her brother's wife and her husband's sister. A woman's brother's wife and man's wife's brother are grouped by Gifford under the name of *mo'a*,(18) a term which I could not elicit. Gifford 601 thinks that *matapule* is an honorary term which applies only to the higher 554 rank of man's sister's husband and woman's husband's sister, but it is used reciprocally regardless of rank or status.

He mentions that the father's sister's husband is also called *tangata eiki*, chiefly man.(19) But *tangata eiki* is an honorary term to be extended not only to the father's sister's husband, but also to the father and to a man not related. For example, when one indicates "your father" or "your husband," it is used as a pure honorific expression, not a kinship term.

There are no special terms of address at all. Even by their own 601 small children people are addressed by their own personal names.

The Norm of Kinship Behaviour

As already pointed out by a number of writers, kinship behaviour is 602 precisely defined according to the rank of an individual within a network 554 of kinship. The norm the villagers think they should observe today is variously defined in accordance with the relationship involved.

Parents and Children

593
Father and children: It is *tapu* for both sons and daughters to touch 784 the father's head, to use his clothes, bed, combs and to eat the food he 602 does not finish eating. Upon his death, they cannot stay inside a house [264] where the corpse is laid. The attitude towards the father's brother is the [764] same as towards the father. The head of a nuclear family is the father [604] who is responsible for the management of the household affairs. When [592] sons and daughters want to marry, they should consult their father, and [584] if he forbids the marriage, the only way to effect their purpose is to elope.

Mother and children: There is no *tapu* towards the mother. Either sons or daughters may use their mother's or sister's bed, clothes and combs.

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16. Gifford 28.
17. Koch 1955: 71.
18. Gifford 1929 :29.
19. Gifford 28.

KINSHIP AND BEHAVIOUR IN A TONGAN VILLAGE

578 While I was staying in the village, a quarrel occurred between a man
605 and his classificatory sister who were the second cousins. The reason for
602 their quarrel is as follows: Two girls (H and V) in the village had the
601 same boy friend. The woman (A) took the side of V, although her
brother's (B) wife (C) took the side of H, and there was a dispute be-
tween them. Then A's adopted son (D) of six years old hit B's son of
[683] two years old. Getting angry, B hit D back. So A went to law with B,
and B sued D for his violence. Since then, A, B and C, who are next
door neighbours, have remained unfriendly.

601
602 There is much more emphasis on correct behaviour in the case of a
605 real and direct relationship than a classificatory one. For example, the
593 brother-sister *tapu* is most strictly observed, but between cousins (classi-
[784] ficatory brother and sister) it is sometimes relaxed. Sometimes cousins
joke and laugh in loud voices in a way that is never found in the real
604 sibling relationship. And one dares not employ his *ilamutu* privilege
602 towards the classificatory *fa'e tangata* so freely as towards his real
601 mother's brother.

128 Next we shall examine a few practices in connection with kinship behaviour.

The Place to Sleep

593 It is said that the brother and the sister do not live usually in the
592 same house after ten or twelve years of age. In this village there are only
[342] two wooden houses having more than two rooms and the remainder are
513 the houses, each with only one room. A boy who reaches about the age
592 of ten is supposed either to build a hut or find some other place to sleep.
593 Out of 33 households ten have boys and girls who are older than ten
years. These ten households are grouped into four according to the
place where the boys sleep.

(a) in the main *fale mohe* with sisters	3 households
(b) in another *fale mohe*	5 households
(c) in *fale kai*	1 household
(d) some brothers in another *fale mohe* but others with sisters	1 household

One of (a) households has a large wooden house, permitting the boy to sleep in a separate room from his sister, so that this case may be added to (b).

Out of 19 boys 14 sleep apart from their sisters. Sometimes a little boy of six years old sleeps with his elder brothers, thus separated from his sister and parents. Among five boys who share the room with the sisters, three are eleven years old or over. The oldest boy, the second son of 9, is already married and lives with his father and sister of twelve years of age in his fatherm's house. A fourteen years old boy is the eighth son of 5; his elder brothers are all married. He stays with his parents and his sister of thirteen years of age in the same house. An eleven year old boy is the first son of 3 who sleeps with his parents and elder sister of twelve years old. So the age of girls sleeping in the same room with a brother

may be as old as thirteen but no girl over thirteen years of age lives with 592
either an older or younger brother. It is probable that boys are told to 593
sleep in a separate place when the sisters reach the age of puberty. [513]

The commonest way to separate boys from girls is to build another hut [342]
for the boys in the same *api kolo,* or to make the *fale kai* (dining hut) [343]
available to the boys. Occasionally the father moves and accompanies the sons (two cases) or the daughters (one case). The case of a complete separation is given by 9 who has accompanied four sons to eldest and married son's household in order to part them from their younger sister. These boys also take a meal and work with the brother's family. They seem to be allowed to live with their brother's wife in one room because she is not their sister-in-law but their *mali.*

The Name Giver[20]

The following table shows the name givers for 96 persons of 17 households in the village. 553
602

Name giver	First child	Second	Third and subsequent	Total
fa.	3	1	15	19
fa's fa.	1			1
fa's mo.	2		2	4
fa's bro.	1	1	5	7
fa's sis.	4	6	11	21
fa's fa's mo.	1	1	1	3
fa's mo's mo.			1	1
fa's fa's bro's gr. child			1	1
fa's fa's sis.	1			1
fa's fa's sis's da.	1			1
fa's mo's bro's da.	1			1
fa's mo's sis.			1	1
fa's mo's sis's so.		1	1	2
fa's sis's child			1	1
fa's sis's son's wife			1	1
fa's bro's wife			1	1
fa's relative		1	3	4
mo.		1	5	6
mo's mo.			3	3
mo's bro.			2	2
mo's bro's wife			1	1
mo's sis.			2	2
mo's mo's sis.			1	1
mo's mo's mo's bro.			1	1
mo's relative		1		1
not related	2		2	4
unknown			5	5
Total	17	13	66	96

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[20] A person's name may change sometimes two or three times in his life. But the name given on his birth is only one for each person.

182 cultural principles that shape people's lives.

621 [121] There are three aspects to the variability of elements of local organization in Tonga:

a. There is considerable diversity within each of the different kinds of social grouping found at the local level. [592] For example, among the 145 households in the village of Motulahi in 1970 there were one-generation, two-generation, three-generation, and four-generation households; households with from one to seven family groups; and households with family groups linked by the tie between parents and daughter, others linked by the tie between parents and son, between brother and sister, between sister [602] and sister, and so on. Not only is there this diversity [575] of household types, but there are also seemingly different [794] forms of kin-groups and voluntary associations and a number of different religious denominations, all in the same village.

b. The statistical distributions of these variations is 182 not uniform from one village to the next. For example, 621 each of the three Methodist denominations in Tonga has a 794 church in Motulahi, while the village adjoining Motulahi has only one Methodist church. But whereas the adjoining village has a large Roman Catholic population and has a Roman Catholic church, there is no Roman Catholic church in Motulahi; instead, the few Roman Catholics in Motulahi attend services in the neighboring village. Other researchers' reports confirm this variability in the inter-village distribution of diversity. Thus, in contrast to Motulahi, where more than one third of the households in 1970 were composed of more than one family group, Morton reports that in the 42 households in another village in 1971 there was only one household consisting of more than a single family group (1972: 46), and Marcus reports that in a third village in 1972 one fifth of the households were composed of more than one family group (1973: 46-47). 182 621 [794] [592]

c. The distribution of population among the different forms of any kind of social grouping varies from time to time. For example, people are liable to change their denominational affiliation. I first became aware of this phenomenon when I attended a service at one of the local churches in Motulahi and among the congregants was a woman who I thought belonged to a different local congregation. I spoke with her afterwards and remarked on my surprise at seeing her in church that day: I asked if she was merely a visitor for that day. No, she said, she belonged to the congregation. I asked if I had been mistaken in thinking that she was affiliated with a different denomination, and her response astounded me: "That's right, I used to be a Catholic, but now I'm a Methodist." This was said in a wholly matter-of-fact way, as if it should make perfect 182 621 795 794

sense to me.

621 622 166 than half of those who were children at that time grew up in Motulahi.

The influence of Sione Patu on the pattern of
621 622 settlement at Motulahi is also evident when we distinguish
166 among the heads of household in 1970 on the basis of how
592 591 it is that they first came to be living in the village. (I speak of when a person 'first came to live' in a village because people seldom maintain unbroken residence in the same village.) Table 5 provides a breakdown of the male and female heads of household according to this criterion.[3] The following are mutually exclusive categories that distinguish how it is that people first came to be living in Motulahi: descended from families that were already in the village before 1900; kin to the noble, who first came to Motulahi (or are descended from people who first came) in Sione Patu's time (i.e., 1900 to 1962); people who are not kin to the noble, who first came to Motulahi (or are descended from people who first came) in Sione Patu's time; first came after 1960; married in (i.e., married someone already living in Motulahi or who was already associated with Motulahi through kinship with the noble).

[TEXT CONTINUED ON PAGE]

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[3] A woman is the female head of the household in which her husband is the head. In effect, they are joint heads, but usually the man is spoken of as being the head because allotment registration is in his name and because his sphere of authority includes the formal representation of the household in the outside world. If there is no husband present, however, the woman is spoken of and may also legally be the head of the household.

TABLE 5

Circumstances of Initial Residence in Motulahi of Heads of Households in 1970

Female Head of the Household	Male Head of the Household: Before 1900	1900 to 1962: Noble's kin	1900 to 1962: Not kin	Since 1960	Married in	No male head	Total Households
Descended from families established in Motulahi before 1900	-	-	12	-	11	1	24
Kin to the noble - family first came in Sione Fatu's time (i.e., 1900-1962)	-	-	-	-	2	-	2
Not kin to the noble - family first came in Sione Fatu's time	6	-	15	-	3	1	25
First came after 1960	-	-	-	8	-	2	10
Married in to Motulahi	44	8	27	-	-	-	79
No female head of h/hold	1	1	3	-	-	-	5
Total Households	51	9	57	8	16	4	145

Source: fieldwork survey.

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621 Seventy-eight of the households in Motulahi in 1970 (54%)
622 had a male and/or female head who had first come to
166 Motulahi in Sione Fatu's time. There were only ten house-
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592 holds in 1970 in which neither the male nor the female
head of the household had lived in Motulahi in the period
that Sione Fatu was the noble (and of these households,
four were established by church ministers or teachers,
appointed to work in Motulahi by outside agencies).

622 Sione Fatu is generally regarded as having been not
only a far-seeing progressive but also benevolent in his
659 policies. A number of people told me of his benevolence
423 with specific reference to the following circumstances:
Motulahi was surveyed in 1961 (part of the first official
Cadastral Survey ever undertaken in Tonga) and allotment
boundaries were defined. Until the survey, not many people
in Tonga had registered their residential and agricultural
622 allotments. Sione Fatu, however, encouraged people to
659
423 register their allotments as soon as they had been surveyed.
[565] This was perceived by the people who told me of it as a
[425] generous concern for their security, for once an allotment
[428] is registered it is beyond the power of the noble to
withdraw it from the allotment-holder or withold it from
[425] his rightful heirs. His encouraging registration is
regarded as doubly generous because, when he had allotted
land in earlier years, he had in many cases given men
considerably more than the statutory agricultural allotment

162 university-entrance exams, or are those attending the
621 Tongan Teachers' Training College.) On the other hand,
[877] as Table 9 indicates, very few Tongans are married before
[873] the age of twenty, though most are married by the time
[874] [582] they are thirty (women usually in their early twenties and
men a few years later).

162 Age at marriage among the population of Motulahi
621 parallels the national picture: all but two of those under
582 age twenty were never married. (In what follows
in later chapters, these two are classed as adults for
purposes of enumeration.) However, beyond determining
who has never been married--which is a matter of fairly
reliable public knowledge--describing the marital status
of the population is difficult for the ethnographer. One
can easily tell whether a man and woman are living together,
but one cannot as readily know whether or not they are
legally married. On the other hand, if a married couple
is living apart--which they may be doing for a number of
reasons (see next chapter)--one cannot rely on the veracity
of what one is told about the status of the marriage.
[128] A detailed analysis of marital status, therefore, cannot
[592] be given. In the course of investigating household
organization, however, I learned that it may be crucial
whether or not there is a co-resident 'spouse', regardless
[592] of the legal status of the union. Accordingly, Table 10
differentiates among the adults of Motulahi according to

[TEXT CONTINUED ON PAGE 97]

TABLE 10

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Marital-cum-Residential Status of Adults in Motulahi, 1970

Status	Age Categories 20-29 No.	%	30-49 No.	%	50+ No.	%
Living as a couple	60	34	172	77	68	72
Never married	92	52	23	10	3	3
Others	24	14	27	12	23	24
TOTAL	176	100	222	99	94	99

Source: fieldwork survey.

162 their 'marital'-residential status (i.e., whether they are
621 582 living in a couple relationship).

592 The difficulty of describing marital status is simple
162 compared to the problem of describing residential movement.
621 591 Tongans are as likely as not to have been raised somewhere
166 other than the village where they are born, are likely to have moved back and forth among different villages, and may speak of themselves as not really being of or from the village in which they have maintained residence for many years. It is therefore difficult to select ethnographically meaningful categories for differentiating among the people of Motulahi with regard to their places of origin or
[128] length of residence in Motulahi. As we see in the next chapter, the elements that make such enumeration difficult are best understood in the context of the organization of household composition.

Summary

621 Materials presented in this chapter show that the observed configuration of any one village reflects its geographical position and the influence of local personalities as well as the effects of supralocal and historical processes. This local configuration, in turn, constitutes much of the setting within which people who live in the
[128] village must operate. Elements of local organization and the local-level adaptations of the people of Motulahi are

46: Decktor Korn E-5 (1969-1970) 1978 OU9 Tonga OU9
Tongatapu
Motulahi

CHAPTER IV

THE HOUSEHOLD LEVEL OF ORGANIZATION

114 The ethnographies of Oceanic societies commonly note that the composition of a household may vary from time to [592] time. This observation is also true for Tonga. The diversity and changeable nature of the composition of household groups in Oceania have received little attention from anthropologists. These phenomena are usually mentioned in the context of studies of the local descent groups that are the typical land-holding groups in Oceania, or treated as secondary aspects of ecological adaptation. 128 A close study of household composition, however, promises to be particularly revealing of elements of decision and choice in the organization of Tongan society at the local level.[1] This chapter analyzes Tongan household structure in terms of a decision-making framework.

121 It will be argued that the observed range of variation in household composition in Motulahi is a reflection of the different ways of satisfying the material and social

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[1] The productiveness of this approach was first demonstrated by Goodenough (1956) and received further exposition in Leach (1961). Also see Buchler and Selby (1968: 49-52).

121 demands upon the persons who make up each household. The first part of the chapter describes the diversity of household types in Motulahi and the changeability of membership, delineating the problem of variability in household [128] structure. The remainder of the chapter presents the argument explaining this variability, setting out the factors that account for the diversity and changeability of households found in Motulahi.

The Problem of Variability in Household Structure

592 The English term 'household' has no direct equivalent in Tongan. The Tongan word "'api", meaning a tract of land with a particular kind of use, is the word that is generally used where we would use the term 'household'. The primary referent of "'api" is the land. However, by extension in the case of "'api kolo" (town allotment) it also refers to the residential-commensal group of people living on the land. This group is the foremost unit of domestic organization in Tonga.

121 It might be thought that the way to go about analyzing the domestic sphere of organization is first to give a definition of 'household' and 'family' and then proceed to examine domestic organization in accordance with these definitions. Such an approach has two deficiencies in relation to the Tongan data. First, it

121 reflects a collectivity-oriented conception of social structure in which the group is logically prior to the individual member. Second, such an approach presupposes a uniformity of group structure that is not found in the Tongan data. Instead of this approach, I propose to follow Goody's advice: "In looking at any concrete situation, one must start with the terminology and classificatory system of the actors themselves, how they describe their kin, their houses, their domestic groupings" (1972: 4).

592 659 114 596 The Tongan national census distinguishes among Tongan households on the basis of the number of 'family units' in the household:

> The basic family unit consists of a man and his wife and any children they may have, and the general rule to be followed is to separate out the youngest family units within the household first, leaving the Head of the household and his wife and unmarried children (and servants, boarders and visitors) as the one remaining unit. . . . If one member of the household (other than the head) is married and is living with the spouse and any children they may have in the head's house, this family group constitutes one family unit and, provided that the remaining members of the household are unmarried, such a household will consist of two family units. In addition to these, widowed or divorced persons living with their offspring in another's house constitute a family unit. Married persons living without a spouse but with offspring in another's house similarly represent a family unit, and aged parents of either the head or his wife, who are dependent on the head, do not constitute a separate family unit (Fiefia 1968: 32).

According to this definition, households are made up of 'family units', and these consist of 'family groups' plus attached individuals (the servants, boarders, and visitors

592 referred to in the definition who remain after family
659 groups have been separated out). There are some
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596 difficulties with the census definition, however. First,
the term 'family unit' has no Tongan equivalent and is
not a culturally meaningful category. On the other hand,
'family group' is a category in everyday use in Tonga;
the term in Tongan is 'fāmili'. But the word "fāmili" has
a number of meanings besides the census report's sense of
[612] an elementary or nuclear-family grouping. Another meaning
of "fāmili" is the localized kin group consisting of a
number of households linked by consanguineal ties, which
is discussed in the next chapter. A third meaning is the
co-residential kin group on which the household is based,
irrespective of the number of family groups that it
comprises. Not all members of a household are necessarily
members of this third kind of fāmili; some family groups
or attached individuals living in the household might be
spoken of as "living in/on our 'api but not a member of
our fāmili".

Another objection to the definition of 'family unit' given in the national census is that its use of the term 'family group' is not consistent. According to the census definition, a family group is a two-generation elementary or nuclear family (whether or not both parents are present), or one generation if the couple has no children.

592 659 114 596 But this criterion for enumerating family units is set aside at the end of the definition, where it says that "aged parents . . . who are dependent on the head, do not constitute a separate family unit".[2] According to this provision, a household consisting only of a man and a woman and their unmarried children, and another household consisting of this same family group plus the man's aged and dependent parents and the woman's aged and dependent parents and both the man's and the woman's unmarried siblings (i.e., a total of three family groups), would both be counted as single-family-unit households. A possible explanation for this feature of the census definition is that aged parents of the head of the household who live in the household but who are not reckoned to be head of the household would be spoken of as belonging to the head's fāmili. However, the sense of "fāmili" that is used here is not the sense that is
[128] captured by the term 'family group'. In what follows, therefore, aged parents of the head of the household are treated analytically as a separate family group if they fit the other elements of the definition.

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[2] Ordinarily, people of the most senior generation in the household are the head of the household. A couple or individual of the most senior generation is/are not the head only if they are too physically infirm, materially dependent, or joined the household too recently to have the authority within the household that goes with being household head.

592 As the preceding objection would suggest, the notion
659 of 'family unit' used in the census does not provide an
114 adequate basis for discriminating among the variety of
596 Tongan households. Not surprisingly, 84 percent of all
[594] households in Tonga enumerated in the census of 1966 were single-family-unit households, and only 3 percent had more than two family units.[3] The fact is that there is considerable diversity in the composition of Tongan households that is masked by the census categories, and some problem regarding the proper basis of differentiation.

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[3] There is a further reservation to be noted with regard to the census enumeration of households. The national census figures for 1966 show that there were 118 single-family-unit households in Motulahi out of a total of 150 households (79 percent). This proportion is fairly consistent with the national figure: 84 percent of all Tongan households were single-family-unit households. However, using the census's definition of 'family unit', my census of Motulahi in 1970 showed only 97 single-family-unit households out of a total of 145 households (67 percent). Therefore, unless we assume major changes in the composition of Motulahi households between 1966 and 1970--and there is no evidence to support this assumption--we must conclude that my data are not comparable with the corresponding data in the national census. The most likely explanation for the discrepancy between the two sets of data is that in 1966 some people may have represented their family groups as comprising independent households when in fact they were dependent members of another household. One reason for this might be that they regarded their not being independent as merely a temporary condition and therefore not a truly accurate representation of their household situation. (Such circumstances are not uncommon, as materials presented
[554] later in the chapter will show.) Another possible explanation might be that they were loath to admit to being a dependent family unit, owing to status considerations explained later in the chapter.

592 As we shall see later in the chapter, there is no consensus on the composition of the ideal household; instead, what is viewed as desirable varies according to [121] the speaker's social situation. Statistical description of household types, which has been productive for the analysis of household structure in other societies (Fortes 1949, Leach 1961, Barnes 1971) also proved unilluminating in revealing patterns of household composition in Motulahi. The difficulty in trying to make statistical sense of the data is not that clear types did not emerge, but that there seemed to be too many types.

[594] Most Tongans would probably say that normally or ordinarily a household consists of a single family group --that is, a married couple and one or more of their unmarried children. The majority of households do not 592 conform to this pattern, however. Among the 145 households 621 in Motulahi enumerated by me in 1970, only 52 (36 percent) 596 [594] consisted of just a single family group of one or both parents and their unmarried children. Among the others there were households with from one to seven family groups, as well as non-kin households (see Table 11). Cutting across these variations, almost half the households in the village had one or more attached individuals (that is, persons who are not part of one of the family groups in the household).

TABLE 11

Household Types in Motulahi, 1970

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Number of family groups in the household	Attached individuals		Total households of this type	Average number of persons per household
	None	Present		
One family group in the household	52	41	93	6.6
Two family groups in the household	18	14	32	10.9
Three family groups in the household	3	12	15	12.9
More than three family groups in the household	1	1	2	20.0
Non-kin household	NA	NA	3	1.7
TOTAL	74	68	145	8.2

Source: fieldwork survey.

592 621 Associated with this diversity was a wide range of variation in household size. Household membership ranged from one to twenty-six persons, with no clearly modal pattern (see Figure 1). On the contrary, while more than 80 percent of the households had fewer than twelve persons, two-thirds had between five and eleven members. Again, no pattern seemed to emerge from the data except for a broad correlation between the average number of persons per household and the number of family groups in the household.

Despite the fact that almost half the households had attached individuals, a structural explanation for this eluded me. All but a few of them were closely related to the head male or head female in the household, either as parents, grandchildren, siblings, or the children of siblings, but there was no obvious pattern to these relationships (see Table 12). Some attached individuals were long-time residents of the household, others just [597] [603] short-term visitors. However, except for those grandchildren adopted by their grandparents in the informal fostering relationship known as pusi'aki (see Morton 1977) and who are regarded as members of their grandparents' family group, there is no significant difference between the dependent status of a dependent family group and those who are merely attached individuals. The only point that

[TEXT CONTINUED ON PAGE 110]

FIGURE 1

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Household Size, Motulahi, 1970

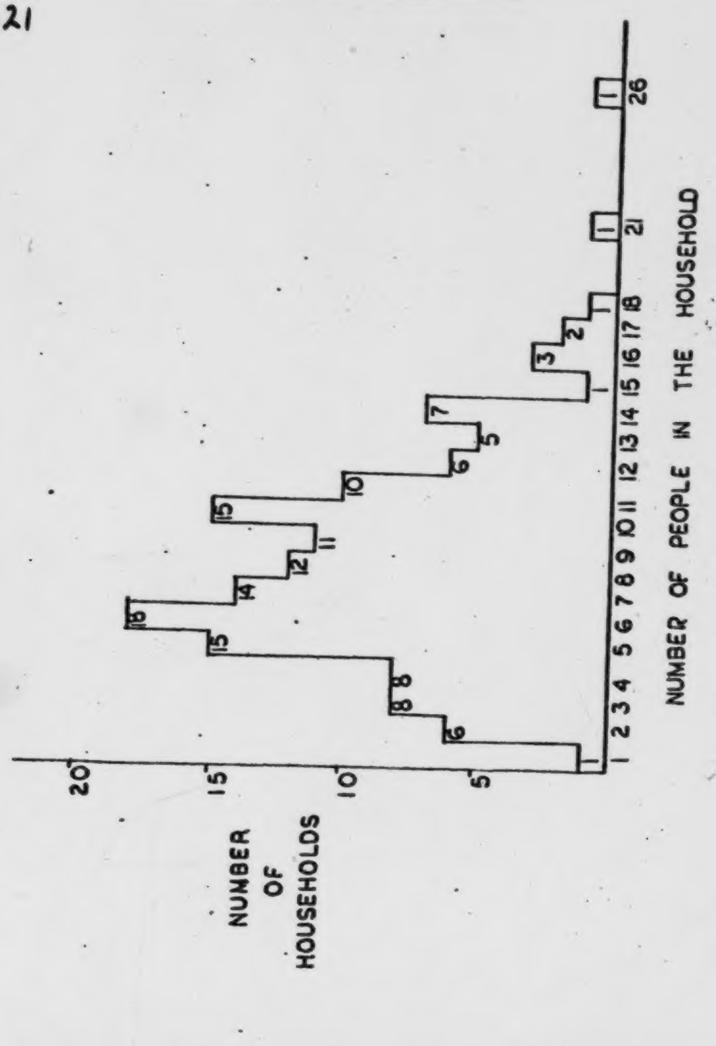

TABLE 12

Attached Individuals in Motulahi Households, 1970

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Relationship to male and/or female head/s of the household	Number of Motulahi households with attached individuals of this kind	Number of attached individuals
Husband's parent	5	5
Wife's parent	7	7
Other adult - husband's kin	9	11
Other adult - wife's kin	15	18
Child - husband's kin	18	31
Child - wife's kin	18	27
Grandchild	11	14
Non kin - adult	3	7
Non kin - child	7	9

Summary

Attached individuals	129
Households with attached individuals	68
Households with attached individuals, as a percentage of all households	47%
Average number of persons in households that have attached individuals	9.8
Average number of persons in households that do not have attached individuals	6.8

Source: fieldwork survey.

592 621 did emerge from examination of the material relating to attached individuals was that it was the larger households that tended to have the added membership of attached [171] individuals. However, even this point seemed at variance with what might have been expected on the basis of comparative data from other societies, which show households lacking in members compensating by the addition of attached individuals (Goody 1972: 17-18).

592 128 596 In attempting to account for the extent of diversity revealed by enumeration of Motulahi households according to the culturally significant notion of family groups, I tried to analyze the data in terms of other variables. One basis for analysis was suggested by the stated norms of intra-family behavior and other patterns of respect in Tongan society, such as brother-sister avoidance, the authority of the senior male vis-a-vis junior males, and the reverence due the father's sister. However, the observed composition of multiple-family-group households did not accord with the pattern one might expect on the basis of these norms (see Table 13).[4] While the plurality of households with family groups related through the

[TEXT CONTINUED ON PAGE 112]

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[602] [593] [4] A listing of the stated norms of intra-family behavior is given in most pieces of writing on kinship in Tonga. However, as Morton shows in his dissertation (1972), there is little or no correlation between these norms and actual patterns of relationships among Tongan villagers.

TABLE 13

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Genealogical Connection between Family Groups in Households with Multiple Family Groups*

Number of family groups in the household	Family groups related through	Number of households
Two (32 households)		
	Parent(s) - Daughter	14
	Parent(s) - Son	5
	Sister - Sister	5
	Brother - Brother	2
	Brother - Sister	2
	Other kin tie	3
	Non-kin ties	1
Three (15 households)		
	Brother - Sister - Parent(s)	6
	Sister - Sister - Parent(s)	3
	Other combinations of kin	6

Source: fieldwork survey.

* The two households of more than three family units have not been tabulated owing to the complexity of the ties among the constituent family groups.

592 parent/s-daughter tie would seem to call for some expla-
128 nation, there was no obvious connection between this
596 pattern and the stated norms of intra-family behavior.

[121] The model of the developmental cycle of domestic groups--about which Buchler and Selby note: "this dynamic, diachronic point of view . . . has become implicit in most analyses of household composition" (1968: 53)--also failed to reveal clear principles of household structure in Motulahi. To be sure, the developmental cycle seemed to be a factor in the composition of some households. However, the model by itself did not account for the actual composition of Motulahi households, nor was it clear why some households seemed to follow the pattern of a developmental cycle and others did not. Furthermore, given the diversity of household composition in Motulahi, deviations from the model of the developmental cycle could not be viewed simply as residual cases. Instead, an explanation of household structure in Tonga would have to account for the observed diversity.

592 It seems to me now, that as long as I was disposed
128 to view household composition primarily in terms of role occupancy and collectivity membership, I was looking at Tongan households in the wrong way. Tongan household composition is more profitably viewed as the outcome of

592 different ways of fulfilling certain demands upon the
[128] individuals and family groups that make up the household.
The various ways of fulfilling these demands accounts
for the diversity of household types. It is also the
core of the explanation for fluctuations in composition
[121] and changeability in household membership. This, it is
clear, is a view of household structure which follows
Leach's position that "social structures are sometimes
best regarded as the statistical outcome of multiple
individual choices rather than a direct reflection of
jural rules" (1960: 124). Membership in the household
allows the individual or family group access to resources
that provide for culturally-defined essential needs. As
the means for satisfying these needs or the needs themselves
change, there are shifts in household membership.
[591] Individuals and family groups may shift their place of
residence, not only from village to village but sometimes
from household to household within the village. Despite
this fluidity, however, a Tongan household is an easily
definable group at any one time with a fairly constant
range of activities. These activities are primarily
concerned with the production and consumption of food and
are associated with the sharing of a common kitchen.[5]

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[5] These elements in the definition of household activities come into play in differentiating among house-

592 Tongans do not speak in terms of permanence of
484 household membership. Instead, they recognize different
574 kinds of what we would call "temporary residence". They
[602] may speak of people as being not merely visiting--they
would say this of a young relative from another island
who has come to live in the household for a few years
so that he can attend school on the main island. Or they
may say that a particular person or family group is
visiting for only a short time. Some people, and parti-
cularly young adults, come visiting 'eva pē ('just going
about'--a term also applied to taking a short stroll with
[584] no overt destination). It is in the course of 'eva pē
[626] visiting that many Tongans meet the person they marry,
for outside the home village a young woman has more free-
dom and a young man more license to pursue a courtship.
In other cases, people may come visiting because they
have some matter to attend to in Motulahi or elsewhere
on Tongatapu. They might have come to be in attendance
at a birth, for example, or to attend a funeral, or to
accompany children to Tongatapu at the start of the school
year, or to bring items for sale.

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holds in cases where more than one household occupies the same town allotment, or where one household has members living in structures spread out over more than one allotment. Even so, there are occasional cases where household membership is not clear. (See the case of Matiu, described later in the chapter.)

Visitors are easily assimilated into the household. 592
Room is found for them to lay down the mattress they bring 574
with them, and they take up the domestic chores and activities appropriate to their sex and age. Most visitors [576]
bring with them a few baskets of food, as a matter of courtesy, and their relatives send occasional baskets from home if they stay on for a while. Some visits stretch into months or even years. The point at which it ceases to be only a visit is when the people involved no longer speak of it as such; when the visitors no longer feel that they might return to their previous place of residence and those with whom they are living accept this.

Whole family groups may be less than permanent 592
members of multiple-family-group households, although to 591
classify any particular family group as being only tempo- 596
rarily part of a household could be a distortion of the data. For example, a daughter and her children might be living in the same household as her parents' family group, with the father of the daughter's children not being a member of the household. This could occur either because he is dead, because he and she are divorced, separated, or were never married, or because he must live elsewhere to earn a living on the land or in some job while his wife and children live where the children can

592 591 596 take advantage of educational opportunities. In any one of these cases, the daughter and her children might remain in the household for a short period, or for some years, or for always, but it is difficult to predict this for any particular case. There is similar uncertainty for the anthropologist in trying to ascertain the residential future of a married couple living in the household of one of their parents. In many cases, a couple will take up residence in a parental household until such time as they can have a household of their own. Thus, in thirty-six of the forty-nine mutiple-family households in Motulahi, at least two family groups in the household were linked by ties between parent/s and son or parent/s and daughter (see Table 13). In some of these cases, the young couple are relatively recently married. They may subsequently establish a household of their own, or they may remain living with the parents until eventually they become the heads of the household.

592 596 [621] The following description of a particular household in Motulahi enumerated in February 1970 illustrates the fluidity of household composition in Tonga. With three constituent family groups and twice as many members as the median in Motulahi, the household is not typical. Nevertheless, this particular household exemplifies processes of household formation and changing household

592 596 composition that are common in Tonga, and it therefore
serves well for purposes of illustration.

The oldest person in the household was Finau, the
mother of the head male of the household, Viliami (see
Figure 2). Finau's father was a Motulahi man, her mother
from another village on Tongatapu, and Finau was born in
[591] Motulahi. She married a man from another island and went
to live there with him; her sons, Sione and Viliami,
[768] were born there. Her husband died in 1917, whereupon she
moved back to Motulahi with her two sons and joined her
widowed father's household. She never remarried and,
after her father died, she became sole head of that house-
[591] hold. When her son Viliami married, he brought his wife
into what was then Finau's household. His wife, 'Ana,
[484] was born on another island. Her family moved to Tongatapu
[873] in 1930, when she was twelve, so that her older brother
could attend secondary school. They settled at Motulahi,
where her mother had kin, and 'Ana had been living there
ever since.

Viliami and 'Ana had seven children, ranging in age
from thirty-one to sixteen, all of whom were living in
Motulahi in February 1970. Only one of their children,
Tomasi, was not a member of the household at that time.
[591] Their son 'Aisea and his wife Lupe had lived at first in
Viliami and 'Ana's household following their marriage in

[TEXT CONTINUED ON PAGE 119]

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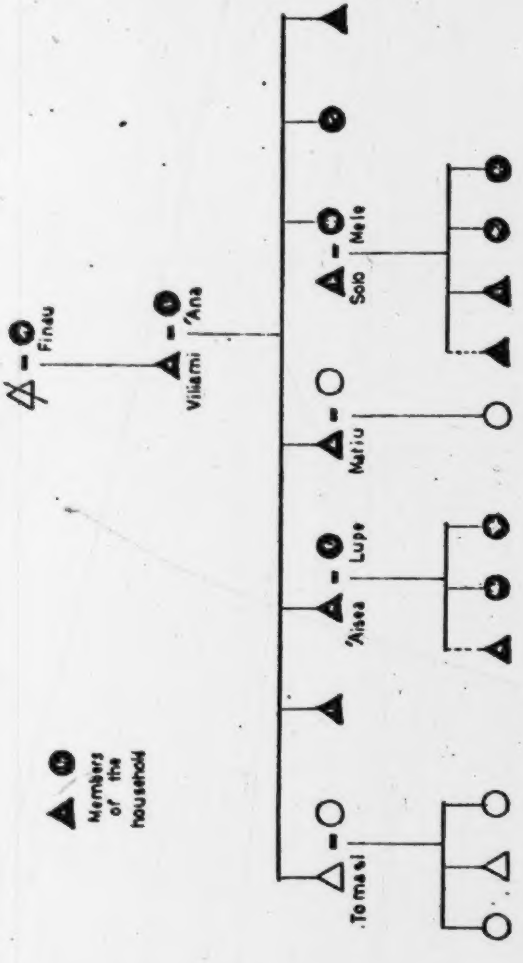
FIGURE 2

Viliami and 'Ana's Household


Finau
Viliami
'Ana
Solo
Mele
Matiu
'Aisea
Lupe
.Tomasi
Members of the household

592 596 591 1966, but in 1969 they went to live with Lupe's family in another village on Tongatapu. 'Aisea quarrelled with Lupe's brothers, however, and the couple moved back to Motulahi to live with Viliami and 'Ana, bringing with them their two children and Lupe's sister's son (whom they had adopted in the informal fostering relationship known as *pusi'aki*). In February 1970 they had been back in Motulahi for about one month and it was indefinite how long they would be staying in the household.

The third married couple in the household, Mele and her husband Solo, had been living for a few years in their own single-family-group household in Motulahi, sharing the town allotment of her married brother Tomasi [132] [342] (the one who had his own household). However, about a week before I surveyed Viliami's household, a heavy rainstorm flooded Mele and Solo out of their coconut-thatched house (as it did a number of other households in the village). The couple and their four children (including one *pusi'aki* adopted by Mele before she was married) moved in to her parents' household until a new house was built for them four weeks later.

Matiu, another of Viliami and 'Ana's children, had also been flooded out of his house. His wife had gone to visit her parents on another island a few weeks previously, taking with her their two-year-old daughter. Matiu

592 remained in Motulahi, living alone in his house after his
596 wife left, but taking his meals in the neighboring house-
591 hold of Tomasi, his oldest brother. When he was flooded out in the rainstorm he went to live with his parents but continued to eat at his brother's house. He moved into a newly-built house about six weeks later, at which time his wife had still not returned.

Thus, of Viliami and 'Ana's children, only three unmarried children, and possibly also the married son 'Aisea and his family, could be said to be more than temporary members of the household. However, they might all move out of the household in the normal course of events in the next few years--the unmarried children when they married, and 'Aisea and his family if he should have the means to set up his own household and should choose to do so. Nevertheless, it would be misleading to say that 'Aisea's family group was only temporarily part of Viliami and 'Ana's household, for in many households the married children do not move away to establish their own household--in fact, Viliami and 'Ana themselves are an example of this. The presence of 'Aisea and his family in Viliami and 'Ana's household exemplifies a common pattern in Tonga, notwithstanding 'Aisea's aspiration to set up his own household. And even the temporary residence of Katiu and of Mele and Solo and

592 596 591 their children is a typically Tongan adaptation, despite its irregularity from their own point of view.[6]

Household Economics

128 The preceding section presented the problem of the diversity and changeability of household composition in Tonga. In this section we examine the economic considerations that affect household formation and changes in household composition.

592 591 One of the most important considerations in determining whether a man and wife will establish their own household is whether such a household would be economically viable. That is not to say that a household would definitely be established in such circumstances. It could certainly not be established, however, unless the household would have access to certain essential resources: cash, human capital, and local goods. In other words, while it is said to be the custom for newly-married couples to live with the parents of the husband, my argument is that it is not custom or sentiment that causes young Tongan couples to take up residence in a parental

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[6] The case of Kele and Solo offers an example of the sort of situation in which people might represent themselves to a census-taker as comprising an independent single-family household (when in fact this is not the case), because they regard their not being independent at the time of the census as a strictly temporary situation.

591 household, but economic necessity or expediency. So far
592 as household organization is concerned, what Leach wrote
171 591 about the Sinhalese could apply equally well to Tonga:

> 592 Although . . . the language of kinship plays a dominating role in the expression of social relationships, social behavior is not constrained by the prior existence of kinship corporations. It is not so much that the Sinhalese order their economic lives in accord with kinship relations as that their kinship relations are an expression of the way in which they order their economic lives (1960: 123).

592 The resources available to the Tongan household must
611 be sufficient to provide for three types of expenditures: expenditures for everyday material needs, periodic cash outlays, and contributions on ceremonial occasions.

The everyday material needs of a household on Tongatapu consist mainly of foodstuffs and fuel, plus petty cash for items such as bus fares, matches, and soap. Foodstuffs and fuel are derived mainly from locally-cultivated
262 subsistence products. A lot of tuberous vegetables are
264 eaten--about one pound per person per day. A typical everyday main meal consists of haka (a pot of boiled sweet-potato, manioc, yam, plantain, taro, or breadfruit--according to what is available on a seasonal or daily basis) plus a small amount of kiki ('relish'--i.e., some form of animal meat), or a stew (supo) made of the same ingredients. A modest morning or evening meal might consist only of cold leftovers or, in the morning, tōpai (a thick porridge of flour and water) and cocoa to drink. Kiki for the main

262 meal might be locally-caught fish or shellfish or canned
264 fish (imported), canned meat (usually corned beef), frozen
mutton (imported from New Zealand), or some pork or
chicken left over from a feast (for Tongans do not
slaughter their livestock to provide mere daily fare).
262 On more remote islands, people have to rely mainly on
fresh fish, which they catch themselves. On Tongatapu,
however, most kiki is purchased, and a little kiki goes
[435] a long way. A string of ten small fish, weighing about
three pounds in all, costs 50 cents; two pounds of
cartilaginous breast of mutton costs about 36 cents (these
are 1969-70 prices). Each of these amounts is sufficient
for kiki for a household of six or seven people. Other
everyday foodstuffs that are purchased include bread,
hardtack biscuits, flour, sugar, salt, tea, cocoa, and
[511] sweetened and dried condensed milk. The frequency and
amounts of such purchases varies mainly according to how
much cash is available.

592 A household must also have labor available to produce,
511 prepare, and make use of these products, hence the need for
'human capital'. This requirement is particularly evident
in the composition of one of the households in Motulahi,
where an elderly couple and their fourteen-year-old
[597] granddaughter comprised the household. I was told that
the girl had been adopted by them "ke tauhi kinaua--to

● 592 take care of (tauhi) them (the old couple)".

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597 Besides expenditures for everyday material needs, a
592 household must have the cash for periodic outlays to pay
511 members' expenses such as income taxes, the annual poll
434 tax on every male over the age of fifteen, church contributions, and schooling expenses for the children, as well as to buy store-bought goods such as clothing and
[454] fabric, households utensils, and other implements. Such purchases and expenditures generally require relatively large cash outlays that are seldom provided for through systematic savings. Instead, members of the household make a special effort to assemble the money shortly
[655] before it is needed. Men collect coconuts to make copra,
[432] or else sell the undried coconuts directly to the Tonga
[462] Copra Board, while women prepare handicrafts for sale
[245] to tourists (especially the tourists who flood in on the periodic one-day stopovers of cruise ships that visit
[245] Tonga). There is noticably more copra-making activity and also a particularly well-stocked handicrafts bazaar in the weeks preceding a new school term, when money is needed for books, uniforms, and school fees. Usually, people try to make more money than is needed for the major outlay at hand. What is left is doled out to provide cash for everyday needs until another major effort is made.

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511 Finally, a household must have the means for its
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592 members to make adequate contributions of goods and labor
511 on a wide range of ceremonial occcasions that occur at
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621 irregular intervals throughout the year such as feasts,
funerals, and weddings. There is a class of goods called
koloa ('treasure') that come into play only on ceremonial
[285] occasions. These consist mainly of finely-woven mats of
[287] various kinds (kie, fihu, and ngafingafi) and decorated
[554] tapa-cloth (ngatu). Koloa, which is amassed through
[431] manufacture by women of the household or through previous
ceremonial prestation to members of the household, is
used to express status relations between giver and
receiver on occasions such as weddings and funerals.[7]
[431] If one does not have koloa, one cannot participate in
ceremonial exchanges, and not to do so is to be outside
the system of rights and obligations that are the foundation
592 tion of anga faka-Tonga ('the Tongan way'). Similarly,
621 to participate in the community, a household must give
476
574 feasts and contribute to others' feasts. Contributions
[262] consist mainly of appropriate livestock or other foods:
pigs, chickens, lobsters, tinned beef, yams, watermelon
--in sum, feast food. To some extent, services such as
assistance in preparing and serving the feast can be

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[7] For descriptions of ceremonial exchanges in Tonga, see Aoyagi (1966: 167-172), Beaglehole (1941: 91-98), and Collocott (1923: 221-225).

592 substituted for contributions of food. Especially close
621 476 friends and relatives will usually provide both goods and
574 services.

574 It may be useful at this point to describe what is involved in hosting a feast, for the magnitude of the undertaking must be appreciated in order to understand the significance of feasting in the organization of [285] Tongan society at the local level. Feasts are served on pola, mats of woven coconut-leaf about eight feet long by three feet wide, at which eight to ten people can be seated. A feast is described in terms of the number of pola, which gives an indication of the number of guests, and evaluated in terms of the number and size of the pigs presented, for this is the criterion of lavishness. Most feasts in Motulahi had from two to four pola. An adequate pola at a feast in Motulahi would generally include three or four suckling pigs and about the same number of large yams and bundles of lū (a cooked food).[8]

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[648] [8] The most lavish pola that I ever saw was one of five prepared by the people of Motulahi for the national feast held on the occasion of the visit to Tonga of Queen Elizabeth of England (see Chapter VI). That pola comprised the following items, piled to a height of about twenty inches: 9 spit-roasted suckling pigs, ranged in two rows down the middle of the pola, tail to snout; 13 large pieces of pork from one big pig, cooked by steaming in an earth oven; 9 bundles of lū kapa pulu (lū is a kind of steamed food, prepared by wrapping about ½-lb. of filling, in this case tinned corned beef--kapa pulu--in taro leaves

574 511 These amounts reflect the relatively high standard of living on Tongatapu in 1969-70; people living on the more remote islands, with restricted sources of income, would have less lavish pola.

592 574 476 [511] [431] According to my estimate, there were only five households in Motulahi that could afford to sponsor a feast without assistance. Yet almost every household in the village manages to host at least one feast every twelve to fifteen months. They are able to do so because they are assisted by contributions of food and labor from the households of a wide range of relatives and other

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[648] --the lū, and placing this in an outer wrapping of banana leaves and steaming it in the earth oven); 5 bundles of lū pulu māsima (lū with salt beef) and 8 bundles of other lū with assorted fillings of various seafoods; 3 large fish and 2 medium-sized fish (steamed whole in the earth oven), and 4 small fish (roasted over an open fire); 8 boiled chickens and 12 lobsters, also boiled; 23 bundles of faikakai (a steamed sweet pudding), 10 large yams and 11 large sweet potatoes, all cooked in the earth oven; and, to complete the pola, 10 drinking coconuts, 10 small dishes of various cold meats and fish, ripe plantains and bananas stuck wherever there was a gap too small to be filled with anything larger, 1½ 20-lb. watermelons cut in large serving slices, and three plates of sliced store-bought fruit cake. The only standard feast food not presented on the pola was bowls of fruit salad with icecream (omitted because the icecream would have melted before it could be served). It took eight men, each accustomed to carrying 50-lb. bunches of bananas, to carry the pola in triumph, shoulder high, to the waiting truck that would transport it to the feast site in Nuku'alofa. The pola was so magnificent that it was selected for presentation as one of five pola placed in the Royal enclosure The other pola in the Royal enclosure were prepared in the Palace kitchens.

592 574 476 [431] associates whom they have assisted in the past. This is not to say that the household is considered to be the unit that makes the contributions, for contributions are viewed as coming from individuals. The household itself is the unit in feasting activities only when a member of the household is hosting the feast. Nevertheless, when a person makes contributions to a feast at another household, he does this with goods from the common pool of resources in his own household. The greater a household's participation as a contributor through the contributions of its members, the more assistance the household will receive when it comes time for a household member to act as host.

592 511 While a household is not expected to be self-sufficient when it comes to hosting a feast, it must be able, in one way or another, to provide for the other material needs of its members (i.e., everyday material requirements, periodic cash outlays, and the means of making adequate contributions on ceremonial occasions). To do so, however, the household must have the means of access either to the products of an agricultural allotment or to the income from some job, and preferably both. Without one or the other, no household in Tonga is viable (although it is true that there is less need for cash on the more remote islands, and less likelihood of access to a job away from Tongatapu).

[434] In 1970, 42 households in Motulahi had no source of

592 cash income other than the production and preparation for 511 sale of coconuts and/or copra. In other words, almost 30 434 percent of the households in the village had no-one in the household engaged in any income-producing activity besides the basic Tongan pattern of peasant production. Sources of household income in the other households are set out 592 in Table 14. In these households there were a total of 463 54 government employees, both men and women, including 17 teachers and 5 clerks. Besides government employees, there were persons employed as laborers in various enterprises and others employed by the churches (generally as teachers in the church-run schools). In addition there were people in the village who had business enterprises of their own. Included in this were six stores in the village, two women who each kept a large flock of chickens and sold the eggs to the big stores in Nuku'alofa, there were three privately-owned sheds hired out for movies and dances or used as copra-weighing stations, two men owned trucks for hire, one man operated a dance band, a woman had a dress-making shop in Nuku'alofa, and so on. Other sources of income of people in Motulahi included the cultivation of watermelons (mainly for export to New Zealand) and the manufacture of handicrafts. Finally, the category "other activities" in Table 14 includes three fishermen, the local Town Officer (who receives a govern-

[TEXT CONTINUED ON PAGE 131]

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TABLE 14

Sources of Household Income Other Than (Or in Addition to) the Sale of Coconuts and Copra

Source of income	In relation to further sources of income			
	This is the only other source (72 households)	There is one further source (27 households)	More than one further source (4 households)	Total number of households with this source (households = 103)
Government employment	26	10	3	39
Church employment	10	8	1	19
Private employment	12	8	1	21
Watermelons	8	7	2	17
Business enterprises	2	10	2	14
Handicrafts	4	2	2	8
Remittances from kin	6	4	2	12
Income from land*	-	3	-	3
Other activities	4	2	1	7
TOTAL	72	54	14	139

Source: fieldwork survey and field notes.

* This refers to rent or a share of the crop. It does not include those cases where the loan of land is reciprocated by occasional "gift" baskets of food.

592 ment stipend), a household composed of two Mormons
463 serving their period as "missionaries" away from their home village (supported by members of the local congregation), a lawyer, and a builder.

463 In many cases, the income-producing activities described above were not full-time occupations; a person might be engaged in more than one occupation or be engaged in different occupations at different times of the year. These elements make it difficult to classify the village
463 population in terms of occupation. This difficulty is
434 compounded by the fact that non-agricultural activities
592 were seldom the major source of household income. In most of the households in Motulahi, subsistence production and copra production were the mainstay of the household, while other income-producing activities served mainly to provide
592 a more or less regular flow of cash. On the other hand,
511 households without some source of supplementary cash
434
[342] income had a noticeably lower standard of living. Among them, for example, there was a greater proportion of the old-style coconut-thatch houses and shabby old wooden houses (probably because households without supplementary sources of income found it difficult to save the relatively large amount of cash needed to build a new wooden or brick house).

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423 The major part of the everyday cash requirements and

592 423 other material needs of a household are provided for if the household has access to an agricultural allotment. According to my survey, people resident in Motulahi claimed control over a total of 166 allotments (see Table 15). However, this figure is not meaningful in relation to the question of providing for the everyday needs of Motulahi households. This is because it included both allotments under the effective control of Motulahi residents although they were registered in the names of people who lived elsewhere, and allotments on other islands that were registered in the names of people living in Motulahi but which were not accessible to them and were not under their control for subsistence purposes. Thus, in considering the operation of the system of land tenure at the local level, what is important for household economics is who has effective working control over an allotment. More to the point, therefore, of the 166 allotments, 93 were in Motulahi and 21 were elsewhere on Tongatapu; these could be worked on a regular basis while living in Motulahi. These allotments were controlled by people who lived in 90 households in Motulahi. There remained 55 households that did not have control over an allotment that could be farmed while living in Motulahi, of which 31 households had no allotment at all.

592 423 476 Even if no member of the household has control over an allotment that can be farmed while living in Motulahi,

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TABLE 15

Allotments to Which Access is Controlled by Residents of Motulahi, 1970

Location of the allotments	Number of allotments	Number of Motulahi households in which there is someone with control	Percentage of Motulahi households (N = 145)
Throughout Tonga	166	114	79%
On the island of Tongatapu	114	90	62%
In the village of Motulahi	93	80	55%

Source: fieldwork survey.

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476 someone who has an accessible allotment may permit members of the landless household to have access to his land to grow short-term food crops and to pick coconuts (or, less commonly, to help the allotment owner raise his crops and receive a share of the harvest). In his study of land tenure and social organization in a village on Tongatapu, Nayacakalou makes the following observations regarding the sharing of land:

> Of the 27 households which have no api of their own in the village [out of a total of 106 households], 4 have api in another village, 4 others are using api the owners of which are away, and the remaining 19 share the use of the api of others (1959: 105).

He goes on to make this comment:

> When land is short and a number of families have to go without, they can usually make do by sharing the use of the api of others or by using the api of those who are away from the village. . . . Of the 19 households that share the use of the api of others in the village under study, 10 share with related households and 9 share with unrelated ones. Of the 9 that share with unrelated households, 5 have no relatives in the village (1959: 109).

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423 In Motulahi, both the allotment-holders concerned and the people who were given access to their land assured me that there was no material consideration involved in providing [431] such access (which would be illegal). At most, they said, the allotment owner might be given a few baskets of produce as a gift, but this was not a matter of payment. Other informants, however, asserted that this was not all there was to it in some cases, and told me the details

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of some transactions. These details have been witheld to preserve the anonymity of the people involved. However, in his excellent paper on Tongan land tenure, Maude (1971) discusses some of the practices associated with the sharing of land, including various forms of payment, and considers the implications of these practices.

Through arrangements such as the sharing of land, the subsistence requirements of the household are provided for in cases where no member of the household has control over an allotment that can be farmed while living in Motulahi. Indeed, one might almost say that there must be some such arrangement if the household is to be viable. 592 432 At least during the period that I was there, nobody in Motulahi regularly bought the locally-produced staple vegetables that are available for purchase in Nuku'alofa. It would be far too expensive for most people to do so. [554] And besides that, it is regarded as humiliating for a Tongan to have to buy vegetable produce, for it signifies that no-one holds them in sufficient regard to supply them with food or to provide them with access to the means 592 511 of obtaining it for themselves. If the household as a whole does not have some means of access to the use of an agricultural allotment or if for some other reason members of the household are not able to farm (reasons such as age, infirmity, or being too occupied by other activities,

592 such as a job), then the household must be supplied by
511 relatives or have some other arrangement. There were only
[554] two households in Motulahi with varying and uncertain
arrangements for providing for the everyday material needs
of their members, and the adult members of these house-
holds were held in contempt by many of the villagers.[9]

Dynamics of Household Composition

592 When a family group does not have access to an
596 allotment, or to the subsistence foods that are the
[511] products of an allotment, it will inevitably join a family
group that does have such access, forming a multiple-family
[423] household. Thus, despite individual registration of
allotments, the organization of land tenure is much less
individualistic than a reading of the land law of 1882
would suggest.[10]

[621] Forty-nine multiple-family households were enumerated
by me in 1970--that is, one third of the households in the
592 village. Most of the family groups that comprised these
596 households would not have been economically viable as
511 independent households. In some cases, a member of one

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[9] Further details are witheld to preserve the anonymity of those concerned in these instances.

[10] For further discussion on this point, see Maude (1971) and Nayacakalou (1959). Also see my paper on the evolution of the system of political authority in Tonga and its relation to the organization of land tenure and kinship at the local level (Decktor Korn 1976).

592 596 511 of the family groups provided the household with steady cash income from a job. That family group might not have had access to an agricultural allotment, but someone in another family group in the household did have such access. Together, they provided the economic basis for a viable household. In other cases, one family group in the household might have had control over an allotment while another family group supplied the labor to work it. This was especially true in some of the three-generation households, where the land was registered in the name of someone in the senior generation and the next generation provided the labor to work it. It is in these kinds of circumstances that the 'human capital' requirement of a household is apparent. This may also be the basis of other forms of household structure (see Table 13). For example, where a widow has control over her late husband's allotment but has no adult male in her family group who could help her work the land, the result may be a multiple-family household based on the sister-sister link between family groups.

596 592 554 [885] To be male or female head of a household carries with it recognition of fully adult status.[11] Hence, for

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[11] The word "'ulu" (head or authority figure) is generally applied only to the head male, but the word "pule" (effective authority) is used in speaking of the respective roles of the male head and the female head. The division of authority between the male head and the

592 554 596 both husband and wife, being head of their own household --no matter how humble the household might be--is more prestigious and very much preferable to being lesser members in someone else's household. In short, a couple will seek to establish a household of their own as soon [621] as they are able to have a viable household. The proof of this is that in Motulahi in 1970, where there were 150 married couples and 49 multiple-family households, there were only two multiple-family households in which both the family group of the head of the household and the subordinate family group could have been viable on their own. In both of these cases, the link between the family groups was between parents and son: one of these households was headed by the noble of Motulahi and the other was headed by the man who was next highest in the village on the ranking scale of the traditional titles system, and both were among the five men who were by far the richest in the village.[12] In other words, it is possible that their

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female head is clear; it is not a matter of joint--in the sense of 'co-equal'--authority over domestic activities. Rather, each is concerned with a different set of activities and has authority with respect to those activities. Hence, where there are suitable persons to take on each role, there is both a head male and a head female in the same household. See Beaglehole and Beaglehole (1941: 20-28) for a description of domestic activities in rurul Tonga that portrays the clear although not rigid segregation between male and female activities.

[12] The other three did not have adult children, so the question of whether their sons were similarly dependent does not arise.

592 fathers' special position may account for why the sons
554 lived in extended-family households when they could have
596 afforded to set up house on their own. Except for these
two cases, all the men in the village with the requisite
access to the necessary resources described above--cash,
human capital, and local goods--were heads of their own
[621] households. Thus, 74 percent of the men in Motulahi aged
thirty and older were the head of their own household, and
78 percent of all the men in the village who were married
and living together with their wives were heads of house-
[589] hold (see Table 16). Men who were not heads of household
generally were those who were not married and therefore
lacked the human capital necessary for maintaining a house-
hold and/or those who did not have an allotment of their
own (which reflects the increasing shortage of land). The
differences among the age groups shown in Table 16 are
largely accounted for by just these two factors.

Besides the two households in which both family groups could have been independently viable, there were some multiple-family households in which one family group in the household could have been independent while the other/s would not have been viable. In such cases, it is clear why the dependent family groups were members of extended households. As for the economically self-sufficient family groups, the extension of a household is

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TABLE 16

Household Status of Men in Motulahi 1970, Classed by Age and Marital Situation

Household status and marital situation	Age				
	20-29 (N=82) %	30-39 (N=53) %	40-49 (N=54) %	50+ (N=44) %	Total (N=233) %
Head of a household					
(a) Member of a married couple	16	49	85	73	50
(b) Not a member of a married couple	1	4	-	11	3
Not head of a household					
(a) Member of a married couple	21	19	7	6	14
(b) Not a member of a married couple	62	28	7	11	32
TOTAL	100	100	99	101	99

Source: fieldwork survey.

592 596 554 a matter of prestige, quite aside from any question of sentiment or obligation, for the larger the household (measured especially in terms of adult dependents), the greater the authority of the head of the household. This applies both within the household and carries beyond it, since--as we shall see in the next chapter--the head of a large household controls more labor for community enterprises.

The preceding materials provide the basis for an explanation of the dynamics of household formation and changes in household composition. A couple will make an effort, first, to establish a household of their own. Once they have succeeded in this, they will try to attract other people to join their household (provided they are capable of supporting dependents). Against this, however, others will be seeking to establish households of their own, and this puts a limit on any one couple's ability to attract and retain dependents.

We are now in a position to understand what lies behind the statement made earlier in the chapter that there is no consensus among Tongans on the composition of the ideal household. In talking about something that concerns them directly and personally, Tongans usually do not speak in terms of an ideal that would be generally applicable; instead, each talks about what he sees as desirable for a person in his situation. Thus, an older man may say that

592 596 554 what is ideal is a three-generation household headed by the senior members, while a young man is less likely to speak of a three-generation household as being desirable. However, both would agree that the preferred household is one in which I, the speaker, am the head.

591 592 596 If a family group is not able to be independent, an older couple or older individual generally prefers to move in with their daughter or other female relative, who is more likely to be welcoming and will take better care of them than their sons's wife would. Among younger couples who are not able to be independent, a woman prefers to be in a household with her parents or other relatives, while a man prefers to bring his family to live with his parents or other relatives. The matter is usually settled by factors other than these considerations, however; mainly, where--which island and village--they need or wish to be located, and which (if any) of the relatives there can accomodate them. Factors such as the relative availability of access to land, schooling for the children, and prospects for satisfactory social recognition (including the question of household status) affect choice of location. In other words, factors besides simple elements of kinship usually determine the location and composition of the household in which people live.

Where the preceding considerations are not decisive, 591 592 596 the choice between membership in a household with the wife's or the husband's relatives primarily reflects the quality of the relationships between the husband and wife and between the wife and her in-laws. According to some informants, Tongans subscribe to the ideal that a woman should agree to live with her husband's people, whether in their household or in a separate household in their village. To do so is called "fālute" ('to include or unite') and is said to be admirable; in foregoing living with her own kin, a wife is said to hold together her husband and his kin. In return, if members of the husband's family wish to make any request of him, they should do so through his wife. This shows that they toka'i her ('have respect for her and consider her feelings'). According to my informants, however, very few women are truly fālute. Most women wish to be with their own kin and try to draw their husbands in that direction, it is said, thereby breaking up the group of fraternal siblings. And this is said even of women who live with their husband's kin, away from their own people.

To live in the household of one's in-laws is a difficult situation, difficult in different ways for a man or a woman. A woman is far more involved in quotidian domestic activities than a man is. Thus, when a couple moves in with the wife's people, the husband may well feel that he has little useful place in the household--which is

591 592 596 not the case when a woman is living with her husband's people. On the other hand, precisely because of the greater interaction, the wife is constantly exposed to the critical gaze of her husband's relatives, and especially his mother. This is mitigated to some extent if they establish their own household rather than living in the household of his parents, but a young wife is still likely to feel very lonely if she does not have kin of her own nearby.

Most new households are established by local men; that is, the man and wife set up household in the husband's [166] [621] village. Less than 12 percent of the male heads of household in 1970 came to Motulahi through marriage to a local woman (see Table 5), and in 75 percent of the households in Motulahi the male head of the household had lived in the village for some time before he was married. A man generally has a better chance of being allocated an allotment where he is known and where his kin can exert pressure and assist him in acquiring land in his own name. At the very least, if they are not successful in getting him his own residential allotment, he might set up his own household on his parent's land. More important, a man's kin are more likely than his wife's kin to provide him with access to the agricultural resources essential for a household of his own.

591 592 596 If a young couple does not have the means to establish and maintain a household of their own, they almost inevitably reside at first in a common household with the husband's people. At this time the young wife is under constant scrutiny and must act as demurely as possible. She is likely to go home to her parents for the birth of the first child, however, and may stay there for a few weeks or a few months, ostensibly so that her mother can help her in taking care of the baby. Usually, her husband comes with her, or is at her parents' home for part of the period, moving back and forth between his people and hers. They may move back to live with his people, but at each birth she has an excuse for moving to her parents' home, taking the children with her and going for a few months before the birth and staying for a few months after. Eventually, if they do not establish their own household, they may end up remaining with the wife's people. Many of the multiple-family-group households in Motulahi based on the parent/s-daughter tie came about in this way (see Table 13). This outcome is especially likely if the husband has no reasonable expectation of inheriting an agricultural allotment of his own. If he had such expectations, the wife might have been willing to tolerate remaining in his kin's household until they were able to establish one of their own.

Summary

128 The account given in this chapter presents a description of processes of household formation in Tonga and the dynamics of fluctuations in household membership. This description provides a frame of analysis that enables us to account for the observed composition of village households and which makes the diversity and changeability of household composition intelligible.

592 The diversity of household composition among the
people of Motulahi reflects the diversity of circumstances
faced by people in Tonga and the range of available adap-
[423] tations. Among the most pervasive of these circumstances
is the increasing shortage of land, a factor which limits
the range of residential alternatives available to the
121 individual Tongan. It has been my argument that the
592 patterning of household composition in Motulahi is to be
accounted for not as the expression of norms regarding
kinship relations, but as the outcome of different ways
of satisfying the material and social demands upon the
persons who make up each household, particularly when these
demands are considered in relation to the resources available to the people involved. This is a dynamic process;
as people's needs and resources change, they adjust their
domestic arrangements. The statistical picture at any one
time, therefore, is best understood as the cumulative

121 outcome of the adjustments people make to the circumstances
592 in which they find themselves, given the cultural principles that shape the way in which Tongans deal with these circumstances.

602 in tracing kin ties is concerned with establishing the
621 range of people with whom an individual is involved in
co-operating and participating in local-level activities.[1]
These are the kin ties that are manifested in resource
groups in the domestic sphere and at the local level--ties
to *'api* (household), *kainga* (kindred), and *fāmili* (local
descent group).

The household group or *'api*, a unit of common
592 residence and consumption in which members are usually
(although not necessarily) close kin to one another, has
612 been considered in the preceeding chapter. A second kind
of kin grouping is the *kainga*, an ego-based personal
kindred that does not include affines. One speaks of
affinally-related kin as "my spouse's *kainga*" or "my
brother's wife's *kainga*", or whatever, but not as being
one's own *kainga*. This distinction is apparent in the
following case, involving the people whose relationships
612 are depicted in Figure 3. An incestuous affair between
835 A and B was discovered. It was considered to bring shame
on C but not to reflect on D in any way. The logic
underlying this is that a person is considered to be married
only to his/her spouse, not to the spouse's kin as well.

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[1] See Decktor Korn (1974, 1976), Kaeppler (1971), and Marcus (1975a, 1975b, 1976) for accounts that focus on various aspects of the differential significance of kinship at the national level and the local level.

612 member. From this description, it should be clear that
● [592] it is extremely burdensome materially and might well be impossible socially, either to maintain these obligations with more than one *fāmili* at a time or to have members of the same household involved in membership of different
621 *fāmili*. Similarly, it is difficult to sustain the
612 obligations of *fāmili* membership when members of the *fāmili* reside in different villages (unless they are neighboring villages), since it would involve a lot of inconvenient journeying back and forth. Indeed, such cases occur only in those instances in which, for one reason or another, there is no suitable *fāmili* within the village with which the household might affiliate itself.

612 To appreciate what is involved in *fāmili* affiliation being a matter of choice, it must be understood that a person will be a member of the group within which and/or through which he can secure his best advantage and, if necessary, he will switch membership to do so. Switching *fāmili* affiliation occurs if a person or his household requires the long-term assistance of a different *fāmili*, such as provision of access to land for subsistence
612 purposes. Switching may occur, obviously enough, if there
621 is a shift of residence from one village to another. But a household might also gradually, over a period of many months, shift its affiliation within the same village.

794 in their congregation--not necessarily all of whom choose
574 to attend, however. Others, less interested in pursuing
554 status through feasting or less able to do so, provide a smaller feast. This, in turn, affects who invites them. Thus, congregational feasts provide occasions for on-going exchanges between feast-givers and their guests, on the one hand, and the hosts and those who have contributed to their feasts, on the other. People adjust their exchanges as their strategies for social recognition and their material needs and resources change, and every feast provides a new opportunity for re-defining relationships.

Changing Denominational Affiliation

794 The avoidance of inter-denominational confrontation
795 within the village, noted earlier, is possibly best under-
612
592 stood as a tension-reducing accomodation to the fact that the various denominations not only separate the village into a number of different congregations, but quite often cut across __fāmili__ affiliation and even household membership. (The phenomenon of denominational differences within the __fāmili__ is illustrated in Figure 9, which depicts the denominational affiliation of the core members of two of the __fāmili__ in Motulahi.) Where a household might be equally affiliated with more than one __fāmili__ in the village, it will usually be affiliated with the __fāmili__ whose members

794 are predominantly of their own denomination. If there is
795 no such choice, however, and members of different denominations
612
592 find themselves associated within the same fāmili,
then these people assist one another and make contributions
to one another's feasts, even if it is for a denomination
[574] other than their own. They may even be guests at such a
feast, and none of this is held to compromise their denominational
affiliation in any way. The same holds true
when members of a household belong to different denominations.
Moreover, this is not a rare situation. There
were intra-household differences of denomination in
forty-three (30 percent) of the households in Motulahi in
1970, including differences in denominational affiliation
between parents and some of their married children in
fourteen out of fifty-one three-generational households.

794 Denominational diversity among kin arises in part
795 because switching to a different denomination is not
uncommon in Tonga. My data on this are incomplete, as I
[152] did not examine the phenomenon directly. What struck
[771] me was the seeming incongruity between the intensity
and apparent fervor of people's commitment to their own
denomination, on the one hand, and the equanimity with
which they appeared to view the fact of denominational
diversity in Tonga and their close kin being affiliated
with different denominations. That people switched deno-

794 of other denominations. It seems significant in this
795 regard that Mormon doctrines and congregational practices
183
602 place considerable emphasis on the individual elementary
594 family. Certainly, there are noticeably fewer multiple-
592 family households among the Mormons in Motulahi (see
596 Table 22). This suggests either that Mormon heads of
554
household do not have the means of supporting more than
their own families, or else that having many dependents is
not the major stratagem of garnering prestige for them
794 that it is for other Tongans. Mormons also tend to be
795 more open than other Tongans in asserting that traditional
183
554 elements of rank and privilege should be eliminated. In
place of the traditional criteria of status and customary forms of status-behavior, material prosperity and individual achievement are emphasized. In sum, membership in the Mormon Church accords with the pursuit of an individualistic course of upward mobility. However, I am not claiming that people who convert to the Mormon religion do so only in order to pursue such a course. My argument, rather, is that in Tonga an adult's switching affiliation from one denomination to another is an indication of personal re-tooling, just as moving to a different village is an indication of re-tooling; each involves a decision to put oneself in contact with a new set of

TABLE 22

Household Types in Motulahi, 1970, Classed by the Denomination of the Male Head of the Household

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Household type	Male head of household Mormon (N=29) %	 Other (N=113) %	Total (N=142) %
Single-family-group household	76	63	65
Multiple-family-group household	24	37	35
TOTAL	100	100	100

Source: fieldwork survey.

621 unless one lives near enough to other members of the
612 fāmili to facilitate frequent visiting back and forth.
Such visiting would certainly be possible if members of
a fāmili lived in neighboring villages, but the fact is
that it is not common for fāmili membership to straddle
612 village boundaries. In the first place, the means of
621 acquiring an allotment (or acquiring access to the use of
423 425 someone else's land) make it unlikely that male members of
a sibling descent group would live in neighboring villages
rather than in the same village. If they were living in
neighboring villages rather than the same village this
suggests that there might be strongly divisive elements
in their relationship, in which case they probably would
not belong to the same fāmili even if they lived in the
[593] same village. It is also not common for brothers and
621 sisters to live in neighboring villages. Since the
584 intentions of unmarried men are generally regarded with
571 [589] some suspicion, patterns of courtship do not favor marriage
between men and women of neighboring villages; one either
courts in one's home village, where people are known to
one another and where there are sanctions for proper
behavior, or one conducts one's courtship away from home,
in which case a neighboring village is too close to be
621 attractive. The effect of these elements is that there are
612 relatively few cases in which the wife is a member of a
593 592 sibling descent group based in one village and the husband

621 is a member of a sibling descent group based in the village
593 next door. And even where this does happen, it is unlikely
612 that the household would participate as members of a _fāmili_
592 in a neighboring village if there were also a _fāmili_ in the
village of residence with which the household could be
affiliated. It is only when for some reason there is no
suitable _fāmili_ in the village of residence that a household
might participate regularly in a _fāmili_ that is based
621 in another village. Similar factors operate against the
575 likelihood of a person's being a member of a _kautaha_ based
621 away from that member's village of residence. People
571 prefer to be associated with others of their own village
for reasons of convenience and prudence: so that they can
interact freely with their associates and easily monitor
[612] their activities. In summary, the _fāmili_ is a village-based
group because it is basically a local action-group.

621 Like the _kautaha_ and the _fāmili_, the congregation
794 is more correctly described as a local group rather than
a village group. In most villages on Tongatapu, the Free
Wesleyan Church is the only denomination whose congregation
could be said to be village-based in the sense that all
the members of the congregation are village residents, and
this is also true in Motulahi. The reason is because the
Free Wesleyan Church has a far greater number of adherents
than other denominations. Owing to their numbers, members

121 urban data (Mitchell 1969, Whitten and Wolfe 1973).
However, a network approach is narrowly structural in its
focus on individuals and on the patterning of linkages
formed by their associations as they engage in various
activities. Within that frame of analysis, the organiza-
of the activities themselves is peripheral, leaving
systemic aspects of these activities unexamined. Rather
than use a network approach, in organizing the data from
Motulahi I have tried to show how a person's behavior
within one sphere of activity shapes and is shaped by the
[592] alternatives available in other spheres. Thus we see that
[612] the kind of domestic group that a Tongan villager sets up
[602] or joins is partially a function of his kin-group affilia-
tions, and that this in turn affects the range of alterna-
[621] tives available to him in other activities. It is through
[575] the relation of these activity systems that the various
[794] groups found at the local level are articulated with one
[182] another and with other groupings in Tongan society.

2. What is the explanation for the diversity found in the various forms of social groupings at the local level?

In examining the diversity of social groupings in Tongan society, I have focused on the diversity of options that people have in choosing memberships and affiliations. These data exemplify the variability of Tongan society at the local level. In considering them, we can distinguish

121 between diversity in the sense of multiplicity--i.e, the
number of different groupings of the same kind--and
diversity in the sense of structural differences among
groupings of the same kind. Thus, in speaking of the
diversity of household composition, I am referring to
differences in the structure of household groups, not to
the number of households found in Tongan villages. On
the other hand, "denominational diversity" refers to the
number of different denominations likely to be represented
in each village, not to structural differences among
congregations (although, to be sure, there are such
[181] differences). Both kinds of diversity reflect the "loose
[182] structure" of Tongan society. In Tonga we find, for
[794] example, that what matters in regard to religious
[771] affiliation is that a person should have some denominational affiliation, which denomination he belongs to is
[554] less important. Similarly, a villager achieves status
through participating in ceremonial activities, but there
is a wide range of alternative channels for mobilizing
material and social resources to enable this participation.
[592] Tongans' households are functionally similar to one another,
[612] but there are no prescriptions regarding structure; fāmili
[575] groupings and kautaha groupings are even less formally
121 delimited. This diversity of social groupings is possible
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182 because a wide range of variation is tolerated in Tonga
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47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
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Motulahi

*Household Composition in the Tonga Islands: A Question of Options and Alternatives**

SHULAMIT R. DECKTOR KORN

The composition of households in Tonga (Western Polynesia) does not conform with ideal 121
patterns, nor does the statistical description of household types reveal clear principles of 592
household structure. Instead, Tongan household structure is most clearly understood within a
decision-making framework as the outcome of different ways of satisfying the material and
social demands on the individuals and family groups who make up the households, considered
in relation to the resources available to them. This analysis directs attention to some of the 121
conceptual problems associated with the use of terms like "option" and "choice" in
constructing decision models for discussing the diverse behavior of different people in a society.

ETHNOGRAPHIES OF OCEANIC SOCIETIES commonly note that [592]
the composition of a household may change from one month to the next—an observation that is also true of household organization in the Tonga Islands of Western Polynesia. The chief concern of this paper is to demonstrate that the composition of Tongan households is best understood as the outcome of different ways of satisfying the material and social demands on the individuals and family groups who make up the household, considered in relation to the resources available to them. A secondary concern, but one of more general significance, is to indicate some of the problems associated with the concept of choice in the construction of "decision models."

Island societies provide special opportunities for studying "social forms and usages that help to get people to resources and resources to people" (Vayda and Rappaport 1963:137). Indeed, 20 years ago, Goodenough pointed out that some of the peculiar features of Malayo-Polynesian social organization are "admirably suited for keeping group membership balanced in relation to its immediate land resources" (1955:80-81). The most notable of these features are the optative character of land-holding groups and the prevalence of adoption, both of which are presently regarded by anthropologists as mechanisms for shifting people about in relation to the available resources. A third

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*Fieldwork on Tongatapu was carried out from July 1969 to May 1970. The support of an [101]
International Fellowship from the American Association of University Women is gratefully
acknowledged, and I thank the Government of Tonga for permitting me to conduct fieldwork. [122]

A short preliminary version of this paper was read at the 72nd Annual Meeting of the
American Anthropological Association, New Orleans, December 1973, and was subsequently [113]
presented in expanded form at the Symposium on Household Economic Strategies at the Third Annual Meeting of the Association for Social Anthropology in Oceania, Monterey, March 1974. The paper, in its various versions, has benefitted especially from the comments of Sharon Tiffany and Fred Korn.

121 feature characteristic of these societies is the optative and changeable nature of the composition of household groups.

Fluctuating patterns of household composition have received less attention than other features that are characteristic of Oceanic societies. Usually they are discussed within the context of studies of land-holding groups, and they have generally been treated either as a secondary aspect of ecological adaptation or as a by-product of the flexibility of social organization in these societies. Studies that focus on actual settlement patterns, however, are more actor-oriented than are studies of land-holding groups. This different focus directs attention to what I take to be a lack of conceptual clarity in the use of such terms as "option" and "choice" in discussing the diverse behavior of different people in a society. This problem emerges in the final section of the paper, where I consider the meaning of the data that are presented here.

VARIATIONS IN HOUSEHOLD STRUCTURE IN A TONGAN VILLAGE

101 Tonga, a country of about 150 islands, lies east of Fiji and south of
[131] Samoa. (It is also known as the "Friendly Islands"—a name given by
[175] Captain Cook, who visited Tonga in the course of his voyages of 1773-74
[162] and 1777.[1]) About 40 of the islands are inhabited, with a total
[161] population in 1970 of more than 80,000; three-fifths of the people live
[131] on the main island of Tongatapu. The total land area of the country is
about 256 square miles, two-fifths of which is Tongatapu.

361 Although there are only four centers of administration and com-
162 merce in which social differentiation is such that they can properly be
called "towns," about one-third of the total population is clustered in these areas (two are on Tongatapu). The remaining population lives in villages that are dotted throughout the islands in a nuclear pattern of village settlement; this settlement pattern is largely the result of practices established during a period of civil war that lasted from 1797
[433] until the mid-1800's. Most of the people who live in the rural areas and many of those who live in the towns are wholly or partially dependent for their livelihoods on peasant agriculture.

● 592 There is no consensus among Tongans on what composition
[829] constitutes the ideal household, but all adults would agree that the ideal household is one in which I, the speaker, am the head. Most Tongans would probably say that a household ordinarily comprises a single family unit consisting of a married couple and their unmarried children. Not all households conform to this pattern, however. In fact,

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[177] [1] Tonga was first visited by Europeans in 1616, but sustained contact with Europeans did not begin until almost the end of the 18th century. Despite considerable European intervention
[777] since then, including the Christianization of the entire population before the end of the 19th
[648] century, Tonga has remained formally independent. In 1970, the Kingdom of Tonga joined the British Commonwealth of Nations.

out of a total of 145 households in the village of Motulahi[2] on the island 592 of Tongatapu, there were only 47 such households (see Table 1).[3] In [594] other words, less than one-third of the households in the village were made up simply of a married couple and their unmarried children. Of [596] the remaining households, 49 consisted of more than one family unit, some including one or more attached individuals (that is, persons who were not members of one of the family groups living in the household).[4] The other households in the village were variations on the single-family-unit type, including some whose membership included attached individuals (see Table 2), and others that were incomplete family groups (see Table 3). Among the households in Motulahi were single-generation, two-generation, three-generation, and four-generation households (see Table 4). There were households based on family units [596]

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[2] "Motulahi" is a fictitious name for the village in which I was based. [114]

[3] It would have been interesting to compare my data on household structure in Motulahi with similar data from other parts of Tonga. Indeed, there are figures on household structure in the [114] *Report on the Results of the 1966 Census* (Fiefia 1968), but, unfortunately, there is reason to doubt the [594] comparability of these data. The 1966 national census figures showed that there were 118 single-family-unit households in Motulahi out of a total of 155 households (76%), while my 1970 census showed 93 single-family-unit households out of a total of 145 households (64%). My definition of a "family unit" was taken unchanged from that in the report on the national census, and the 1966 figures for Motulahi are fairly consistent with the national figures on household structure (82% single-family-unit households). Therefore, unless we assume major changes in the composition of Motulahi households between 1966 and 1970 (and there is no evidence to support this assumption), we must conclude that my data on household composition are not comparable with corresponding data in the report on the national census. The most likely explanation for the inconsistency is that, in 1966, some people represented their family units as comprising independent single-family-unit households when, in fact, they did not. One reason for this might be that the people regarded their not having independent households as a merely temporary condition and hence not a truly accurate statement of their household situation. Another reason might stem from [829] the fact that Tonga is a highly rank-conscious society, and to admit to being a dependent family [554] unit is an admission of low status.

[4] My definition of "family unit" is derived from the *Report on the Results of the 1966 Census:*

> The basic family unit consists of a man and his wife and any children they may have, and the [594] general rule to be followed is to separate out the youngest family units within the household first, leaving the Head of the household and his wife and unmarried children (and servants, boarders or visitors) as the one remaining unit. . . . If one member of the household (other than the head) is married and is living with the spouse and any children they may have in the head's house, this family group constitutes one family unit and, provided that the remaining members of the household are unmarried, such a household will consist of two family units. . . . Married persons living without a spouse but with offspring in another's house similarly represent a family unit (Fiefia 1968:32).

The census report refers to "servants, boarders and visitors" as being "remaining members of the household" who are not part of a "family group" living in the household. These people comprise my category of "attached individuals." Neither "family unit" nor "attached individual" are named Tongan categories, although both would be readily recognized by Tongans. "Family group" (*famili*) is a named Tongan category (although it is possibly not a native category). The term *famili* [594] has a number of referents, one of which is the sense of a nuclear or elementary family grouping that is expressed in the term "family group" as used in the census report. (For other referents of the term *famili*, see Aoyagi 1966; Decktor Korn 1974). Although the term "household" has no direct equivalent in Tongan, the Tongan word *'api*, meaning a plot of ground devoted to a particular use, is the word that is generally used where we would say "household." The primary meaning of *'api* is the land, but, by extension, it also refers to the commensal group that is located on the land.

[TEXT CONTINUED ON PAGE 240]

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TABLE 1

Household Types in Motulahi (1970)

Family Units	Attached Individuals		Total
	Present	Not Present	
Single-family-unit household:			
Complete family group*	29	47	76
Incomplete family group	12	5	17
Two family units in the household	14	18	32
Three family units in the household	12	3	15
More than three family units in the household	1	1	2
Nonkin households:			
Single-person household	NA	1	1
Two-person household	NA	2	2
Total	68	77	145

*A complete family group is one in which the husband and the wife and one or more unmarried children are present.

TABLE 2

Attached Individuals in Motulahi Households

Relationship to the Male and/or Female Head(s) of the Household	Number of Households Having Attached Individuals	Number of Attached Individuals
Husband's parent	5	5
Wife's parent	7	7
Other adult—husband's kin	9	11
Other adult—wife's kin	15	18
Child—husband's kin	18	31
Child—wife's kin	18	27
Grandchild	11	14
Nonkin—adult	3	7
Nonkin—child	7	9
Total	68*	129

*This figure is less than the actual sum of the figures in this column because some households have more than one type of attached individual.

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TABLE 3

Composition of Household Membership, in terms of Completeness of Family Groups

Number of Family Units in the Household	Number of Family Groups				Total Number of Family Groups (households = 142)*
	Composition of Family Groups in the Household				
	Complete Family Group	Mother and Child/children Only	Father and Child/children Only	Husband and Wife Only	
Single-family unit household (N = 93)	76	9	3	5	93
Two family units in the household (N = 32)	34	16	8	6	64
Three family units in the household (N = 15)	16	24	1	4	45
More than three family units in the household (N = 2)	6	4	1	—	11
Number of family groups	132	53	13	15	213

*There are, in addition, three nonkin households, making a total of 145 households.

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TABLE 4

Generation-span in Motulahi Households

Type of Household	Generation-span in the Household				Total Households
	One	Two	Three	Four	
Single-person household	1	–	–	–	1
Two-person nonkin household	1	1	–	–	2
Single-family-unit household	3	74	16	–	93
Two family units in the household	–	8	24	–	32
Three family units in the household	–	–	10	5	15
More than three family units in the household	–	–	1	1	2
Total	5	83	51	6	145

592 linked by the tie between the family groups of the old parents and their
596 daughter, and others linked by the tie between parents and son, between brother and sister, between sister and sister, and so forth (see Table 5). The membership of these households ranged from one to 26 persons (see Fig. 1).

592 While in the field, I could make little sense of these data. Norms of
114 intra-family behavior in Tongan society, such as brother-sister avoid-
121 ance and other patterns of respect, appeared to be irrelevant to understanding the principles of household composition. Similarly, a statistical description of household types failed to reveal clear principles of household structure. The difficulty in trying to make sense of the data was not that clear types did not emerge, but rather that there seemed to be too many types. Furthermore, the model of the developmental cycle of domestic groups did not prove useful in explaining the diversity.

FLUCTUATIONS IN HOUSEHOLD COMPOSITION

592 In retrospect, it seems to me that as long as I viewed the household as a stable or at least a regular entity, I was looking at Tongan households in the wrong way. Instead, the composition of households in Tonga is probably best understood as the outcome of different ways of fulfilling certain demands on the individuals and family groups who make up the household. The various ways of fulfilling these demands is the major part of the explanation for the diversity of household types. This, it is clear, is a view of household composition which follows Firth's

47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
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TABLE 5

Nature of Linkage Between Family Groups in Households of Two- and Three-Family Units*

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Number of Family Units in the Household	Family Groups Related Through	Number of Households
Two-family-unit households (32 households)		
	Parent(s)-daughter tie	14
	Parent(s)-son tie	5
	Sister-sister tie	5
	Brother-brother tie	2
	Brother-sister tie	2
	Other kin tie	3
	Nonkin ties	1
Three-family-unit household (15 households)		
	Ties between family groups of brother-sister-parent(s)	6
	Ties between family groups of sisters and their parent(s)	3
	Ties between other combinations of kin	6

*The two households of more than three family units are not tabulated because of the complexity of the ties among the constituent family groups.

position that the study of social organization focuses on “that continuous 592 set of operations in a field of social action which conduces to the control and combination of elements of action into a system by choice and limitation of their relations to any given ends” (1964:60). Membership in the household group in Tonga allows the individual or family group to have access to resources that provide for essential needs. As the means for satisfying these needs or the needs themselves change, there are shifts in household membership. This is the process that accounts for fluctuations in household composition.

Tongans do not speak in terms of permanence of household membership. Instead, they recognize different kinds of what we would call “temporary residence.” They may speak of people as being not 592 merely visiting—for example, a young relative from another island who 574 has come to live in the household for a few years so that he can attend 602 school on the main island. Or they may say that a particular person or

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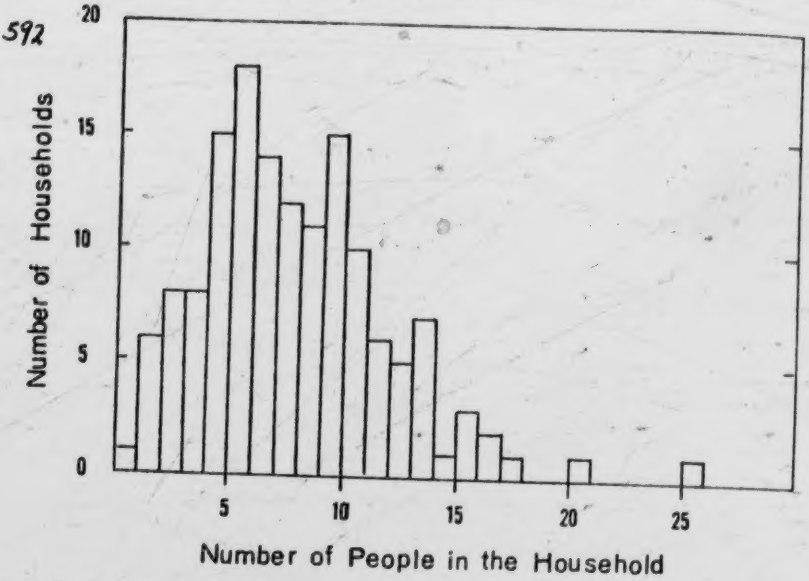

Fig. 1. Household size.

592 family group is visiting merely for a short time, having come to be
574 present at a birth, for instance. Yet such a visit could stretch into months
and eventually even into years.[5]

592 Individuals and whole family groups may shift their place of
residence, not only from village to village, but sometimes from
household to household within the village. Despite this fluidity, a
Tongan household is an easily definable group at any one time, with a
fairly constant range of activities having to do with the production and
592 consumption of food and the sharing of a common kitchen.[6] Visitors are
574 easily assimilated into the household—room is found for them to lay
down the mattresses they bring with them, and they take up the
[132] domestic chores and activities appropriate to their sex and age. Most
visitors bring a few baskets of food with them when they first come, and
their relatives send occasional baskets from home if they stay on for a
while.

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[5] There is no correlation between the length of a visit and the distinction between "attached individuals" and "family units."

[6] These elements in the definition of what constitutes a household group come into play in cases where more than one household occupies the same residential plot or where one household has members living in structures spread out over more than one plot.

Whole family groups may be less than permanent members of 592 multiple-family households, although to classify any particular family unit as being only temporarily part of a household could be a distortion of the data. For example, a daughter and her children may be living in the same household as her parents' family group, with the father of the daughter's children not being a member of the household. This may occur either because he is dead, because he and she are divorced, separated, or were never married, or because he must live elsewhere to earn a living while his wife and children live in Motulahi so that the children can take advantage of educational opportunities on the main island. In any one of these cases, the daughter and her children might remain in the household for a short period, or for some years, or for always, but it is difficult to predict with certainty for any particular case. There is similar uncertainty for the anthropologist in trying to determine the permanence of a married couple living in the household of one of their parents. In many cases, a couple will take up residence in 592 a parental household until such time as they can have a household of 591 their own. (In some of these cases, the couple are but recently married; it is said to be the custom in Tonga—although it is a custom not always followed—for a newly married couple to live with the parents of the husband until the birth of the first child.) The couple may subsequently establish a household of their own, or they may remain living with the parents of one until eventually they become the heads of the household.

VILIAMI'S HOUSEHOLD

The following description of a particular household in Motulahi 592 illustrates the fluidity of household composition. With three constituent 596 family units, the household is not typical (but, as has already been demonstrated, there are far too many "types" for any one household to be typical). The household is unusual in that it has twice as many members as the medium in Motulahi (see Fig. 1). Nevertheless, this particular household exemplifies many of the processes of household formation that are common in Tonga, and for this reason it will serve here as an illustration.

The oldest person in the household is Finau, the mother of the head male of the household, Viliami (see Fig. 2).[7] Finau's father was a Motulahi man, her mother from another village on Tongatapu, and Finau was born in Motulahi. Upon marrying a man from another [591] island, she moved there, where her sons Sione and Viliami were born. Her husband died in 1917, whereupon she moved back to Motulahi with her two sons and joined her widowed father's household. She never

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[7] These are not the true names of the people involved. All other data in the description are factual.

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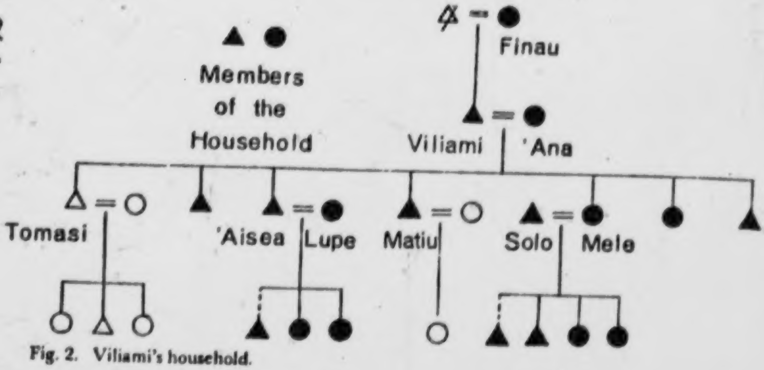

Fig. 2. Viliami's household.

remarried, and, after her father died, she became head of that [591] household. When her son Viliami married, he brought his wife 'Ana into what was then Finau's household. 'Ana was born on another island. [823] Her family moved to Tongatapu in 1930 when she was 12 so that her older brother could attend secondary school. They settled in Motulahi, where her mother had kin, and 'Ana had been living there ever since.

Viliami and 'Ana have seven children, ranging in age from 31 to 16, all of whom are living in Motulahi. (These data are based on the ethnographic records of February 1970, when I took the census of village households.) Only one of their children, Tomasi, is not a member of the
592 household. Their son 'Aisea and his wife Lupe had lived at first in
596 Viliami and 'Ana's household following their marriage in 1966, but
591 then, in 1969, they went to live with Lupe's family in another village in Tongatapu. 'Aisea quarreled with Lupe's brothers, however, and the couple moved back to Motulahi to live with Viliami and 'Ana, together with their two children and Lupe's sister's son (adopted in the informal fostering relationship known as *pusi'aki*). At the time of the household census they had been back in the household for about one month, and it was indefinite how long they would be staying.

The third married couple in the household, Mele and her husband Solo, had been living for a few years in their own single-family-unit household in Motulahi, sharing the residential plot of her married brother Tomasi (the one who has his own household). About a week before the census, however, a heavy rainstorm flooded Mele and Solo out of their coconut-thatched house, as it did a number of other households in the village. The couple and their four children (including one *pusi'aki* adopted by Mele before she was married) moved in to her parents' household until a new house was built for them four weeks later.

Matiu, another of Viliami and 'Ana's children, had also been 592
flooded out of his house. His wife had gone to visit her parents on 596
another island a few weeks previously, taking with her their 2-year-old 591
daughter. Matiu remained in Motulahi, living alone in his house after his wife left, but taking his meals in the neighboring household of Tomasi, his oldest brother. After he was flooded out in the rainstorm, he came to live with his parents but continued to eat at his brother's house. He moved in to a newly built house about six weeks later, at which time his wife had still not returned.

Thus, of Viliami and 'Ana's children, only three unmarried children, and possibly also the married son 'Aisea and his family, could be said to be more than temporary members of the household. However, they might all move out of the household in the normal course of events within the next few years: the unmarried children when they marry, and 'Aisea and his family if he has the means to set up his own household and chooses to do so. Nevertheless, it would be misleading to say that 'Aisea's family group is only temporarily part of Viliami and 'Ana's household, for in many households the married children did not move away to establish their own households—in fact, Viliami and 'Ana themselves are an example of this. The presence of 'Aisea and his family in Viliami and 'Ana's household can be seen as part of a common pattern in Tonga, notwithstanding 'Aisea's aspiration to set up his own household. And even the temporary residence of Matiu and of Mele and Solo and their children is a typically Tongan adaptation, despite its irregularity from their own point of view.[8]

CRITERIA OF ECONOMIC VIABILITY

One of the most important considerations in determining whether a 592
man and wife will establish their own household is whether such a
household would be economically viable. That is not to say that a
household would definitely be established in such circumstances. It
could certainly not be established, however, unless the household would
have access to certain essential resources: cash, human capital, and local
goods. In other words, while it is said to be the custom for newly [591]
married couples to live with the parents of the husband, my argument is
that it is not custom or sentiment that causes young Tongan couples to
take up residence in a parental household, but economic expediency. So 602
far as household organization is concerned, what Leach has written 592
about the Sinhalese could equally apply to Tonga: 171

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[8] In footnote 3, it was suggested that some of the people participating in the census of 1966 might have represented their family groups as comprising independent single-family-unit households, when in fact they were not, because they regarded their not being independent households as a temporary situation. Viliami's household offers instances of this situation.

> 602 Although . . . the language of kinship plays a dominating role in the
> 592 expression of social relationships, social behaviour is not constrained by the
> 171 prior existence of kinship corporations. It is not so much that the Sinhalese
> order their economic lives in accord with kinship relations as that their
> kinship relations are an expression of the way in which they order their
> economic lives (1960:123).

592 The resources available to the Tongan household must be sufficient
to provide for three types of expenditures: expenditures for everyday material needs, periodic cash outlays, and contributions of goods and labor on ceremonial occasions.

592 The everyday material needs of a household consist mainly of
511 foodstuffs and fuel, along with petty cash for such items as bus fares,
matches, and soap. Foodstuffs and fuel are derived mainly from locally cultivated subsistence products. (There must, of course, be labor available to prepare and make use of these products, hence the need for human capital). Everyday foodstuffs that are purchased include bread, flour, sugar, salt, tea, cocoa, and dried milk. The frequency and amounts of such purchases varies mainly according to how much cash is available.

A household must also have the cash for periodic outlays to pay
[651] members' expenses, such as income taxes, the annual poll tax on every
[794] male over the age of 15, church contributions, and schooling expenses
[871] for the children, as well as to buy store-bought goods such as clothing
592 and fabric, household utensils, and other implements. Such purchases
511 and expenditures generally require relatively large cash outlays, which
434 are seldom provided for through systematic savings. Instead, members
of the household make a special effort to assemble the money shortly
[462] before it is needed. Men collect coconuts and make copra or else sell the
coconuts directly to the Tonga Copra Board, while women prepare
[433] handicrafts for sale to tourists. There is noticeably more copra-making
[438] activity and also a well-stocked handicrafts bazaar in the weeks
preceding a new school term, when money is needed for books, uniforms and school fees. Usually, people try to make more money than is needed for the major outlay at hand, with whatever is left being doled out to provide cash for everyday needs until another major effort is made.

592 Finally, a household must have the means for its members to make
434 adequate contributions of goods and labor on a wide range of
431 ceremonial occasions that occur at irregular intervals throughout the
285 year: feasts, funerals, weddings, and so forth. There is a class of goods
287 called *koloa* ("treasure") that come into play only on ceremonial
occasions; these consist mainly of finely woven mats of various kinds
[554] (*kie*, *fihu*, and *ngafingafi*) and printed tapa-cloth (*ngatu*). *Koloa*, which is
[571] amassed through manufacture by women of the household or through

previous ceremonial prestation to members of the household, is used to 592
express status relations between giver and receiver.[9] If one does not have 434
koloa, one cannot participate in ceremonial exchanges, and not to do so 431
is to be outside the system of rights, expectations, and obligations that 285 287
are the foundation of *anga faka-Tonga*, "the Tongan way." 554 571

Similarly, to be a member of the community, a household must give
feasts and contribute to others' feasts. Contributions consist mainly of 592
appropriate livestock or foods: pigs, chickens, lobsters, tinned beef, 574
yams, watermelon—in sum, feast food. 621
To some extent, moreover, such services as assistance in preparing and serving the feast can be substituted for contributions of food. (Especially close friends and relatives will usually provide both.[10]) According to my estimate, there were only five households in the village of Motulahi that could afford to sponsor a feast without assistance. Yet, almost every household in the village manages to host at least one feast every 12 to 15 months. They can afford to do so because they are assisted by contributions from other households whom they have assisted in the past. This is not to say that the household is considered as the unit that makes the contributions, for contributions are viewed as coming from individuals. The household itself is the unit in feasting activities only if a member of the household is hosting the feast. Nevertheless, when a person makes contributions to a feast at another household, he obtains the goods from the common pool of resources in his own household. The greater a household's participation as a contributor through the contributions of its members, the more assistance the household will receive when it comes time to act as host.

SOURCES OF HOUSEHOLD INCOME

While a household is not expected to be self-sufficient when it comes 592
to hosting a feast, it must be able, in one way or another, to provide for 434
the other material needs of its members. To do so, however, the household must have the means of access either to the products of an agricultural allotment or to the income from some job, and preferably both. Without one or the other, no household is viable (although it is true that there is less need for cash away from the main island of Tongatapu, and certainly less likelihood of access to a job).

In 1970, 42 Motulahi households had no source of cash income other 592
than the production and preparation for sale of coconuts and/or copra 434
(see Table 6). In other words, almost 30% of the households in the 464

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[9] For a description of ceremonial exchanges in Tonga, see Aoyagi (1966:167-72), Beaglehole and Beaglehole (1941:91-98), and Collocott (1923:221-225).

[10] For a discussion of the membership and activities associated with Tongan kin groups at the local level, see Aoyagi (1966:150-160) and Decktor Korn (1974:9-11).

[TEXT CONTINUED ON PAGE 249]

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434
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TABLE 6

Sources of Household Income Other Than (or in addition to) the Sale of Coconuts and Copra

Source of Income	In Relation to Other Sources of Income for the Household			
	The Only Source (household = 72)	One Other Source (household = 27)	More than One Other Source (household = 4)	Total Number of Households with This Source (household = 103)
Government employment	26	10	3	39
Church employment	10	8	1	19
Private employment	12	8	1	21
Watermelons	8	7	2	17
Business enterprises	2	10	2	14
Handicrafts	4	2	2	8
Remittances from kin	6	4	2	12
Income from land*	–	3	–	3
Other activities†	4	2	1	7
Total	72	54	14	140

*"Income from land" refers to land owned by a member of this household and worked by people in other households in exchange for rent or a share of the crop (it does not include loans of land reciprocated by occasional "gift" baskets of food).

† Included in this category are three fishermen, the local Town Officer (who receives a government stipend), a household of proselytizing "missionaries" (supported by church members), a lawyer, and a builder.

village had no one engaged in any income-producing activity besides 592
the basic Tongan pattern of peasant production. In the remaining 434
households, there were a total of 54 government employees, both men 464
and women, almost all of whom worked in the main town. In addition,
there were persons employed outside government (mainly as laborers in
various enterprises), or by one of the churches (usually as teachers in a
church-run school). Besides people with jobs, there were people in the 592
village who had business enterprises of their own. Included in this were 434
six stores in the village, two women kept large flocks of chickens and 472
sold the eggs to the big stores in the main town, there were three [444]
privately owned sheds that were hired for movies and dances or used as [235]
copra-weighing stations, two men owned trucks for hire, one man [427]
operated a band, a woman had a dress-making shop in town, and so on.
Other income-producing activities of people in the village included the [439]
cultivation of watermelons (mainly for export to New Zealand) and the [244]
manufacture of handicrafts. [463]

In many cases, the income-producing activities described here were 592
not full-time occupations, nor were they the major source of income for 434
the household. In most of the households in the village, subsistence production and copra production are the mainstay of the household, while other income-producing activities serve mainly to provide a more or less steady flow of cash. On the other hand, households with no 592
source of supplementary income enjoy a noticeably lower standard of 434
living. Among these, for example, there is a greater proportion of the 511
old-style, coconut-thatch houses or old and shabby wooden houses—peo- 342
ple without supplemental sources of cash income find it more difficult to obtain the large amount of cash needed to build a new wooden or brick house.

The major part of the everyday cash requirements and other 592
material needs of a household are provided for if the household has 423
access to an agricultural allotment (*'api 'uta*). Although this is not the [434]
place to describe the Tongan system of land tenure in any detail,[11] the following notes will suffice to indicate the major elements involved in a household's having access to an allotment. In theory, every male over the age of 15 is entitled to an agricultural allotment of 8¼ acres registered in his name. In practice, however, about 60% of all who are eligible do *not* have land in their names (largely because of shortages stemming from the pressure of increasing population). Some men, on the other hand, have effective control over more than one allotment,

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[11] For articles dealing with the system of land tenure, see Maude (1972) and Nayacakalou (1959). In addition, refer to Rogers (1969) for a discussion of the *Report on the Results of the 1966 Census* (Fiefia 1968) that focuses on the findings relating to population increase and its effects on land holding.

592 423 even though only one allotment can be registered in any one person's name.[12]

People in the village of Motulahi claim control over a total of 166 allotments. This figure is not meaningful in relation to the question of providing for the daily material needs of Motulahi households, however, because it includes 52 allotments on other islands which are registered in the names of people living in the village but which are inaccessible for subsistence purposes (see Table 7). More to the point, therefore, there are 114 allotments on the island of Tongatapu that are controlled by people from 62% of the households in the village. In other words, 55 households (38%) have no allotments that can be farmed while living in Motulahi; 31 households (21%) have no allotment anywhere.

TABLE 7

Allotments to Which Access is Controlled by People in Motulahi

Location of Allotments	Number of Allotments	Motulahi Households in Which There Is Someone with Control over an Allotment	
		Number of Households	Percentage of All Motulahi Households (N = 145)
Throughout Tonga	166	114	79
On Tongatapu	114	90	62
In Motulahi	93	80	55

Even if no member of the household has control over an allotment that can be farmed while living in Motulahi, someone who has an accessible allotment may permit members of the landless household to have access to his land to grow short-term food crops and to pick coconuts, thereby providing for the subsistence needs of the household.[13] In fact, one might almost say that there must be such an
432 arrangement if the household is to be viable. Nobody in the village
554 regularly buys the locally produced staple vegetables which are

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[12] Beaglehole and Beaglehole (1941:18) gives an account of the circumstances under which one man came to have control over four allotments.

[13] In his study of land tenure and social organization in a village on Tonagatapu, Nayacakalou makes the following observations relating to the sharing of land:

> Of the 27 households which have no *'api* of their own in the village [out of a total of 106 households], 4 have *'api* in another village, 4 others are using *'api* the owners of which are away, and the remaining 19 share the use of the *'api* of others (1959:105).

When land is short and a number of families have to go without, they can usually make do by

available for purchase in the main town. In the first place, it would be 592
far too expensive for most people to do so. And besides that, it is 423
regarded as demeaning for a Tongan to have to buy vegetable produce, 432
for it signifies that no one holds them in sufficient regard to supply them [554]
with food or to provide them with access to the means of obtaining it for themselves. If the members of a household do not have some means of access to the use of an agricultural allotment, or if for other reasons they are not able to farm (because of, for example, age, infirmity, or being too occupied with other activities, such as a job), they must either be supplied by relatives or have some other arrangement (short of buying their food in town). There were only two households in Motulahi with varying and uncertain arrangements for providing for the everyday material needs of household members, and, it should be noted, the adult members of these households were held in contempt by many of the villagers.

DETERMINANTS OF HOUSEHOLD COMPOSITION

When a family group does not have access to an allotment or to the 592
subsistence foods that are the products of an allotment, it will inevitably 596
join a family unit that does have such access, forming a multiple-family [423]
household. In 1970, there were 49 multiple-family households in [511]
Motulahi, or one-third of the households in the village. Most of the family units that comprised these households would not be economically viable as independent households. In some cases, a member of one [434]
of the family units provided the household with a steady cash income from a job. That person might not have access in his/her own right to 592
an agricultural allotment, but someone in another family unit in the 596
household did have such access. Together, they provided the economic 423
basis for a viable household. 476
In other cases, one family unit in the household may have control over an allotment, while the other family unit supplied the labor to work it. This was especially true in some of the three-generation households, where the land was registered in the name of someone in the senior generation, and the next generation provided the labor to work it. It may also be the basis of other types of household—for example, where a widow has control over her late husband's allotment but has no adult male in her family group who

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sharing the use of the *'api* of others or by using the *'api* of those who are away from the village. . . . Of the 19 households that share the use of the *'api* of others in the village under study, 10 share with related households and 9 share with unrelated ones. Of the 9 that share with unrelated households, 5 have no relatives in the village (1959:109).

Maude (1972:119-120) also discusses practices relating to the sharing of land. For a systematic account of which persons are likely to provide this form of assistance, see Decktor Korn (1974:10)

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47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
Tongatapu
Motulahi

592 could help her work the land, the result may be a multiple-family-unit
592 household based on the sister-sister link between family groups.

423 476 To be male or female head of a household of one's own carries with
885 it recognition—one might almost say "attainment"—of adult status.
554 Hence, for both the husband and the wife, being head of their own
household, no matter how humble it might be, is more prestigious and
infinitely preferable to being lesser members in someone else's household.
162 Thus, 74% of the men in Motulahi aged 30 and older are the
621 heads of their own households, and 78% of all the men in the village
who are married and living together with their wives are heads of
household (see Table 8). Those men who are not heads of households
592 tend to be those who are not married and hence lack the human capital necessary for maintaining a household, and/or are those who have not managed to acquire an agricultural allotment of their own—a reflection of increasing shortage of land over the past two or three decades. The differences among men of different age groups are largely accounted for by these two factors.

TABLE 8

Household Status of Men in the Village, According to Age and Marital Situation

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Household Status and Marital Situation	Age				Total Percentage (N = 233)
	Percentage 20-29 (N = 82)	Percentage 30-39 (N = 53)	Percentage 40-49 (N = 54)	Percentage 50+ (N = 44)	
Head of household					
Member of a married couple	16	49	85	73	50
Not a member of a married couple	1	4	–	11	3
Not head of household					
Member of a married couple	21	19	7	6	14
Not a member of a married couple	62	28	7	11	32
Total percentage	100	100	99	101	99

In short, a man and wife will seek to establish their own household as 592
soon as they can, wherever it might be. The proof of this is that in 596
Motulahi, where there were 150 married couples, I found only two
multiple-family households in which both the family unit of the head of
the household and the subordinate family unit could be viable on their
own. In both cases, the link between the family groups was between
parents and son, and it should be noted that one of these households
was headed by the village noble, and the other by the man who was
next highest on the traditional scale of rank. Both were among the five [556]
men who were by far the richest in the village (the three other men did
not have adult children). In other words, it is possible that their fathers'
special positions may account for why the sons lived in extended family
households when they could have afforded to set up house on their own.

In addition, there were some multiple-family households in which
one family unit in the household could be economically independent,
while the other(s) would not be viable. In such cases, it is clear why the
dependent family unit is a member of an extended household. As for the 554
self-sufficient family unit, the extension of the household is a matter of 592
prestige, quite aside from any question of sentiment or obligation, for 596
the larger a household (measured especially in terms of adult dependents), the greater the authority of the head. This authority applies not
only within the household but also beyond it, since the head of a large
household controls more labor for community enterprises than do other
heads of households.

Thus, a couple will make an effort first to establish their own household. Once they have succeeded in this, they will try to attract other people to join their household (provided they are capable of supporting dependents). Against this, however, others will be seeking to establish households of their own, and this puts a limit on the ability to attract and retain dependents.

We are now in a position to understand what lies behind the 592
statement that was made earlier in this paper: that there is no consensus 829
among Tongans on what composition constitutes the ideal household.
An older man may say that the ideal household is a three-generation
household headed by the senior members, while a young man is
unlikely to make such a statement. However, as mentioned earlier, both
would agree that the ideal household is one in which I, the speaker, am
in a position to be the head.

If a family unit is not able to be independent, an older couple or 592
older individual generally prefers to move in with their daughter or 596
other female relative, who is more likely to be welcoming and will take 606
better care of them than their son's wife would. Among younger couples [591]
who are not able to be independent, a woman prefers to be in a

47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
Tongatapu
Motulahi

592 household with her parents or other relatives, while a man prefers to
596 bring his family to live with his parents or other relatives. The matter is
606 usually settled by factors other than these considerations, however:
591 mainly, where it is (which island and village) that they need or wish to
be located, and which of the relatives is capable of having them. In other words, factors other than the simple elements of kinship relationships usually determine the location and composition of the household in which people live.

Where there is an equal possibility of living in a household with the wife's or the husband's relatives, the choice primarily reflects the quality of relationships between the husband and the wife and between the wife and her in-laws. To live in the household of one's in-laws is a difficult situation, difficult in different ways for a man and a woman. A woman is far more involved in domestic activities than a man. Thus, when a couple moves in with the wife's people, the husband may well feel that he has little useful place as a stranger in the household—which is not the situation when a woman is living with her husband's people. On the other hand, precisely because of the greater interaction, the wife is constantly exposed to the critical view of her husband's relatives. Ideally, a woman should agree to live where her husband's people are, whether in their household or in a separate household in their village. And indeed, most new households are established by local men—that is, the man and wife set up their own household in the husband's village, since a man generally has more chance of being allocated a residential plot in his parents' village, where he is known and where his kin can exert pressure and assist him in acquiring land in his own name. At the very least, if they are not successful in getting him his own residential plot, he might set up his own household on his parents' land.

If a young couple does not have the means to establish and maintain a household, they almost inevitably reside at first in a common household with the husband's people. At this time, the young wife is
844 under constant scrutiny and must act as demurely as possible. She
usually goes home to her parents for the birth of the first child, however, and often stays there for a few weeks or months, ostensibly so that her mother can help her in taking care of the baby. Usually, her husband comes with her, or is at her parents' home for part of the period, moving back and forth between his people and hers. They may move back to live with his people, but at each birth she has the excuse of moving to her parents' home, taking the children with her and going for a few months before the birth and staying for a few months after. Eventually, if they do not establish their own household, they may, in the end, remain with the wife's people. (This is especially likely if the husband has no expectation of inheriting an agricultural allotment, since that

would have provided a material basis for establishing their own 592
household someday.) Many of the three-generation households that are 596
based on the parents-daughter link between family units evolved in this 606
way, even though such a household is in many respects far from the 591
cultural ideal.

DISCUSSION: OPTIONS AND OPTATION

It has been my argument that household composition in Tonga is to 592
be accounted for not as the expression of norms regarding kinship, but 121
rather as the outcome of individuals' pursuit of prestige within the limitations of their social position and the resources available to them.[14] This is a dynamic process; as their needs and resources change, people are able to shift their household arrangements. Thus the patterning of household composition in Tonga is better regarded "as the statistical outcome of multiple individual choices rather than a direct reflection of jural rules" (Leach 1960:124).

Keesing (1967) has pointed out, however, that statistical description 121
is difficult when variations in composition are extreme (a problem that was noted early in this paper), and that statistical outcomes themselves may vary widely under differing conditions (another point that applies to the statistical description of household composition in Tonga). He argues further that a model of the principles whereby decisions are made is more revealing than a statistical model, as well as being more powerful in accounting for the range of empirical data. A recent review article, which describes this approach as "the analysis of social structure in terms of the options open to members of a society," concludes that "decision models provide a new and convincing way to think about social structural variability" (Quinn 1975:22, 43).[15]

In this paper, I have presented a description of the processes of 592
household formation in Tonga and the dynamics of fluctuations in 121
household membership. The description specifies the criteria that enable us to predict whether a couple or individual are likely to establish a household of which he and/or she would be the head. More importantly, it provides an explanation that accounts retrodictively for

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[14] Of course, not only norms regarding kinship, but also the pursuit of prestige and the nature of the limitations upon it, are culturally conditioned.

[15] Except for reservations regarding the meaning of terms like "alternative courses" and "decisions," I would follow Keesing (1967) in conceiving "decision model" to denote "an ethnographic description that is actor-oriented and based on the categories of the culture under study," and whose minimal properties are

> . . . that it (1) defines the situation or context in a culturally meaningful way; (2) defines the range of culturally acceptable alternative courses of action in the situation; and provides either (3) a set of rules for making appropriate decisions under culturally possible combinations of circumstances, i.e., a model with determinate outcomes, or (4) a set of strategies for deciding among alternatives, i.e., a value-maximization model (Keesing 1967:2).

47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
Tongatapu
Motulahi

121 [592] the composition of any one household. This account might be called a "decision model," but I prefer to call it a "description" since it lacks the simplicity and elegance that I consider essential features of a model. In the description, I have tried to show how the statistical picture of household composition may be understood as the outcome of people's decisions in matters relating to household membership. However, I have not attempted to indicate a formal ordering of the principles for making decisions, since this would imply that people's priorities in making decisions could be understood apart from the circumstances under which actual decisions are made.

At this point, I wish to raise the question of the extent to which it is proper to use works like "option," "alternative," "decision," and "choice" in describing the diverse behavior of different people in a society.[16] A number of points emerge from consideration of this question.

First, in talking about optative features of social organization, one
must be careful not to misrepresent the sense in which an individual can
121 be said to have made a choice. For example, when the head of a
592 household in Tonga accepts another family group or attached individ-
554 ual into his household, he is choosing a particular stratagem in his quest
for prestige (for there are other ways in which he might have deployed his resources). Although there is a question here of whether it is proper to use the word "choice" in describing the move that his new dependents have made, there is no question that the head of the household has made a choice that affects the structure and composition of this household. Nevertheless, the composition of the household was not the focus or objective of his decision making. In other words, it is one thing to say that household composition in Tonga is optative and that the patterning of household structure is the outcome of multiple individual choices, and it is quite another thing to say that in Tonga people choose the composition of the household in which they live. Household composition is usually a by-product of other decisions, and in that sense it is a dependent element, not something that is deliberately chosen.

121 Second, the kind of thinking that goes into a Tongan man's deciding
592 to live in a particular village could be called "choosing" when he has a
591 range of live options regarding the village in which he might live. In
such cases, the choice of village is generally made on the basis of his weighing such factors as the relative availability of access to land, schooling for the children, and prospects for satisfactory social recognition—including the question of household status—in one village rather

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[16] This section of the paper reflects the influence on my thinking of the approach and philosophical techniques known as "ordinary-language" philosophy.

than another. It should be noted, however, that it is unlikely that he 121
would have more than a few villages from which to choose. In other 592
words, the range of options that a person may have is usually less than 591
the number of alternatives that are theoretically possible.

Third, once the decision regarding village of residence is made, the kind of household that a man sets up or enters is not always a matter of choice. The point here is that it is essential that we clearly understand what is meant in saying that a person "adopts" (or "chooses" or "opts for") an "alternative." We may well recognize that there are a number of different ways in which Tongan households are structured, and that there are no rules that specify household affiliation. We might therefore be inclined to say that the individual makes a choice regarding the household that he sets up or enters. But can we really say that a social system presents all men with the alternative of eating caviar, and that a poor man chooses instead to eat clam dip? I would argue that caviar is not a viable option for the poor man, and therefore that it is nonsense to speak of it being a matter of choice. Similarly, I would argue that a Tongan man without any other access to the means of providing for the material needs of his family is not making a choice when he decides to move in with a relative, for he has no real alternative.[17] Thus, in constructing decision models of social structure, it is essential that we distinguish between recognition by an observer that there is a set of various arrangements which are possible in that society, and whether, in fact, there is a range of alternatives open to a person who must act in a given situation. In other words, it does not follow from the fact that an element of social organization is optative that a person is in a position to make a real choice.

Finally, there is a more general point that underlies the preceding one: there is a difference between "making a decision" and "making a choice."[18] For example, when a young Tongan couple marries, they have to make a decision about where they are going to live, for it is not something that is prescribed. Nevertheless, after considering which arrangements (of all the various arrangements that are possible in the society) are available in their situation, it is quite likely that they might come to the conclusion that they have only one live option. Thus, even if a decision is required in a certain situation, there may be no choice—no real choice is made in a situation of "only one choice."

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[17] In theory, of course, he could choose to abandon his family or choose that they should live as scavengers, but those are definitely not culturally acceptable courses of action in that situation.

[18] This distinction is not recognized by Quinn, it seems. What she argues is that "the terms 'decision' and 'choice' are perhaps best reserved for selection among alternatives which requires some active evaluation and calculation on the part of the individual actor" (1975:41). She says nothing of any distinction between the terms, nor do Howard and Ortiz in their paper (1971) on the value of decision-making analysis for the anthropological study of social process.

DOMESTIC KIN GROUPS

592

Within the domestic sphere, Tongans distinguish three kinds of kin-based groups.[31] 61 There is the household group, the *'api*, which is defined in terms of common residence and consumption and includes also the 592 sharing of land that is held locally by members of the *'api*. Members mainly and usually, but not necessarily, are all close kin to one another. Most households are based on an elementary family or on a three-generation extended family group, numbering 2 to 32 individuals with an average of 7 persons per household.[32] In many cases a household includes attached individuals—related lineally, cognatically or affinally—who have moved in for a few days, a few weeks, or even a few years.

The second kind of grouping is the *kainga*, which is an ego-based personal 612 kindred that does not include affines. From time to time, groups based on *kainga* relationships are activated. The most typical of such occasions are funerals, when members of the *kainga* of close relatives of the deceased [764] come to pay their respects. They come because of their relationship not to the deceased but to the bereaved. A *kainga*, then, is an unrestricted grouping with an ego reference, based on consanguineal kinship.

Finally, there is the *famili*, which cuts across the *kainga*.[33] *Kainga* is mainly a relationship category while *famili* is an action group that provides goods labour, and personnel when they are needed, as well as access to land for subsistence purposes. While *kainga* ties transcend local boundaries, the *famili* is a village-based group and, like the household, it is a local group that includes affines. Membership in the *kainga* is simply a matter of kinship relationships; membership in the famili is defined by participation in the activities of the *famili*.

The constitution of the *famili* is even more troublesome to delineate than that of the *ha'a*. Like the *ha'a*, it has features that make it look like both a non-unilinear descent group—that is, a sept—and a stem kindred; [611] but it could also be described as a loose association of households linked by consanguineal ties. The core or stem of the membership of any one *famili* consists of a number of adult individuals in the village who are related to one another as siblings or as descendants of siblings, both male and female. The total membership of a *famili* includes these individuals, their children and grandchildren, the spouses of these people, and any other persons who are more than merely transient members of their households. Membership, however, is completely optative; a person can be affiliated with a *famili* so long as he or she is able to claim a kinship connection with the famili and have that claim accepted by the *famili*'s membership, even if the geneological connection is more remote than usual.

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31. Beaglehole 1941; Aoyagi 1966, Morton 1972.
32. Fiefia 1968. These figures on household size are from the 1966 Tonga Government census. In 1970, in a village census of 145 households, I found household size [124] numbered up to 26 individuals, with an average of 8 persons per household.
33. Aoyagi devotes considerable attention to a description of the functions and organisation of the *famili*. She uses the terms "*famili*" and "*famili* organisation" to refer to what I have identified as the *kainga* and the *famili*.

3% (possibly 3.46% in 1966). With one half of the population under 161
sixteen years of age and with 33.99% of both sexes in the reproductive 162
age-group (15–44), there is every possibility that present rates of increase
will be maintained if not exceeded in the next intercensal period. On this
evidence the total population would be well over 100,000 by 1976, and
would double between 1966 and 1986.

The overall density of population on inhabited islands in 1956 was 161
almost 277 persons per square mile or 2.31 acres per person. By 1966 the
comparable figure was 376.6 persons per square mile or 1.69 acres per
person, an increase in overall density per square mile of nearly 100
persons.[4]

The largest increases took place on the principal island Tongatapu 161
where the intercensal growth amounted to 54%; the smallest increases 162
in overall density occurred in the Ha'apai group, already the most heavily
populated islands in Tonga, where the density rose from 480 persons per
square mile in 1956 to 523 in 1966. In 1966 the most densely populated
of the Ha'apai islands was Matuku where 138 people in 29 "single family
units" in 19 households were living on 82 acres (1,062 per square mile).

* * *

The 1966 Report gives warning that overcrowding and shortage of [362]
housing are becoming acute throughout Tonga (p. 35) but the figures [166]
themselves suggest that this rise is a corollary of population movement to
Tongatapu. The figures do suggest that the overall average size of Tongan 161
households has risen from 6.53 persons to 6.7 persons in the intercensal 162
period.[5] But average household size in each of Tonga's three main towns 592 ●
has fallen; Nuku'alofa from 8.04 to 7.96; Pangai, Ha'apai from 8.39 to
7.55; Neiafu, Vava'u from 7.6 to 7.42. On the other hand, in 1956 there
were six towns and villages with an average of more than eight, and only
one with over nine persons per dwelling whereas in 1966 there were nine
villages with eight, and four with an average of over nine persons per
dwelling. Most of these were in rural areas of Tongatapu which suggests
that rising pressure on housing was more acute in rural Tongatapu than
in Tonga overall.

Tongan households are defined in the census first as consumption units, later as sleeping units. Within an *api* 'compound' a sleeping unit and a consumption unit rarely correspond. Family units are defined as spouse(s) and child(ren). Of the 10,942 Tongan households recorded for the entire Kingdom in 1966, 16% or 1,729 contained more than one family unit; 1,454 or 13.2% contained two family units; 244 or 2.2% had three family units; 31 or 0.28% had four or more. Tongatapu Island with 61.8% of the

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4. Thirty-three out of c. 150 islands are inhabited; the total habited land area in 1966 [162]
was less than 15 miles square. Niuafo'ou (13.5 sq. mls.) and Tefua (18.05 sq. mls.),
both partially resettled since 1956, have not been included in the assessment of
population density, nor have the unhabited islands of Late, Kao, Hunga Ha'apai,
Hunga Tonga, 'Ata and Fonualei, all high and fertile but without harbours or
anchorages.
5. Comparable figures of mean household size in other island groups are, Cook Island 1966, 6.5; Western Samoa 1961, 5.7; Fakaofo, Tokelau Islands 1968, 10.4 (Personal Communication, Antony Hooper); Niuafo'ou, northernmost island of Tonga 1967, 6.5.

161 Kingdom's total population, had 58.9% of the total households with two
family units and 63.2% of the households with three or more family units.
162 The Report does not distinguish whether households with several
592 families have come about as a result of grandparents, son and wife, and
grandchildren living in the same household, or as a result of brothers and
their wives sharing one household. It is also unclear how the local census
officers demarcated dwelling units clustered together and cooperating as
the one single household. In many parts of Tonga there is a precedent in
custom for three or even four generations of the same kin-group to live
within the same *'api*, the family unit of the oldest son occupying the main
dwelling with other units (parents and unmarried siblings; families of
[593] married siblings) having separate dwellings around. Because of the
traditional brother-sister *tapu* there may be an additional hut for unmarried
sons. There is less precedent in Tongan custom for two or more
family units of the same generation (e.g. siblings, their spouses and
children) to live within the one dwelling: this could be a criterion of overcrowding.

It seems from the census figure of 16% ("households" with more than
one family unit) that overcrowding is not yet severe in Tonga except in
[362] Nuku'alofa. Here families of siblings are sharing dwellings, and huts are
being built on swamp land. Elsewhere, the occurrence of households
containing more than one family unit may be accounted for as the persistence
of the traditional co-resident extended family, comprising several
generations where each "extra" family unit may have its own separate
dwelling house which may or may not have been recorded in the census
schedule as a household. The increase in average household size has been
accompanied by a fall in average overall acreage of land per household
from 15.08 acres per household in 1956, to 10.98 acres in 1966.

* * *

The population densities already discussed have little meaning except
121 in relation to the availability and utilization of natural, agricultural and
13 human resources. The natural resources of Tonga comprise almost
311 exclusively the soils, reefs and surrounding seas with, in late 1968, an
elusive possibility of oil; the agricultural resources comprise almost
entirely trees—particularly coconut, banana, breadfruit—and ground
crops grown mainly without mechanical aids by slash-and-burn methods.
128 Human resources are discussed at the end of this paper.

Dependence on agricultural produce is enormous; in 1961 and 1964
433 these products amounted to 98.19% and 96.39% respectively of Tonga's
[839] total export earnings with copra (the dried kernel of the coconut) forming
the basis of the economy and constituting over 80% of the visible exports
[241] throughout the 1960s.(6) Agricultural products are the surpluses and
small cash-crops of Tonga's 12,000 or so peasant farmers who are scat-
[463] tered throughout the Kingdom and rent their allotments either from titled
[427] nobles or directly from the Government.

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6. TONGA, 1960-1967 *passim*. Total exports for 1961 amounted to £T1,374,658; agricultural exports £T1,349,461; non-agricultural exports £T25,197.

REPORT ON THE RESULTS OF THE 1966 CENSUS

162 462 Of the 20,766 Tongan males over fifteen, 17,686 or 85.17% were listed as being employed in some "industry". 13,219 or 74.74% of these were recorded as being self-employed in "agricultural production for household consumption and export". This represents a rise over ten years of 3,483 persons or 35.77% in this category, but unfortunately the category includes all those without regular or specific occupation, that is, no attempt was made in the 1966 census to differentiate self-employed from unemployed, nor those with title to land from those who have no title but are growing subsistence crops on someone else's land; it is difficult therefore to quantify pressures on land and the *'api* system.

* * *

421 423 671 The Tonga land tenure system is unique in Polynesia and is the result of laws enacted over a hundred years ago by the founder of modern Tonga, King George Tupou I. Every male Tongan is entitled, on reaching the age of sixteen years, to receive a grant of eight and a quarter acres as an *'api tukuhau* 'tax allotment', and a grant of up to one rood twenty-four perches in a village or town as an *'api kolo* 'town allotment'. No one may legally hold more than one tax and one village allotment, but if a person forgoes the latter he may obtain under the law, a bush lot of up to twelve and three-eighths acres, that is, one and a half times the usual [651] [428] size of an *'api tukuhau.* The annual tax on tax and village allotments together is eighty *seniti* (NZ80c); tenure is for life and is usually reallocated to the eldest son.[9] [592] [511] These laws have created a nation of small but secure tenant farmers alongside a landed aristocracy. The head of every family or household in Tonga, irrespective of his rank or wealth, has thus until very recently been assured of the means of production both of basic necessities such as food and housing, and of cash crops both for purchasing clothing, tools, household goods, and for education. With shortage of land, and the strain traditional housing puts on coconut trees, housing is passing from subsistence to the monetary economy.

162 423 According to the Report of the Lands and Survey Department for 1966 (p. 2), the total number of tax allotment holders in December of that year was 12,517. The 1966 census records that only 8,305 or 41.57% of all Tongan males over sixteen said that they were holding tax allotments, whilst 11,553 or 57.84% reported that they held no land (p. 96). Some 116 men over sixteen did not state their position regarding land but even if they all had held tax allotments, 4,096 of the allotment-holders recorded in the Report of the Lands and Survey Department would remain un- [589] [428] accounted for. However, some of the Lands and Survey allotment-holders would undoubtedly be widows holding their husband's allotments as a life interest,[10] or the sole surviving daughters of the deceased land holder.[11] The number of widows recorded in the 1966 census was 1,552 but it is not stated how many of them were holding the lands of their

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301 males), in services 539 (compared with 737 males), professional, technical and related workers 321 (compared with 412 males).

[9] TONGA, 1948:405–459. "The Land Act". Annual poll tax, $T3.20, is paid by all adult Tongan males, whether landholders or not.

[10] TONGA 1948:427–8.

[11] TONGA 1948:428.

49: Rogers A-4,5 (no date) 1969 OU9 Tonga OU9

655 hard-board, cabinet-making, ship's gear and housing), as well as developments in private industries such as cigarette and tobacco processing,
471 handicrafts, tailoring, boat-building, bread-making, and in government
service industries, communications, electricity and water supplies and
457 mechanical engineering. Until 1956, Tonga maintained a favourable
overseas trade balance without incurring a national debt. Since 1965,
464 moneys have been borrowed from Britain for development plans. But
these developments are not sufficient to employ the increasing numbers of young men migrating to Nuku'alofa seeking work. For example, in 1956, 2.41 % of the Tongan male population over fifteen years was engaged in "part-manufacturing and processing"; by 1966 this percentage had risen to 2.78% of the adult Tongan males, an increase of some 192 persons, but Tongan females employed in this category decreased over the same period by some 77 persons, that is, in the decade following 1956 the total number of Tongans employed in "part-manufacturing and processing" industries rose by only 115 to 597 persons. The "services" branch of the economy absorbed an increase of 568 Tongans, "transport and communications" 65, whereas Tongans employed in "commerce" dropped from 786 to 353, a loss of 214 workers. The number of non-agricultural labourers rose during this period from 192 to 786—a gain of 594 workers.
[563] Comparable figures for non-Tongan residents in Tonga in 1956 and 1966, show decreases in the number of persons employed in "part-manufacturing and processing" industries (a decrease of 83 persons), "services" (down 63 persons), "transport and communications" (down 24 persons) and "commerce" (down 103 persons). These figures conform with the Tonga Government policy of gradually replacing non-Tongan workers with Tongans.

SUMMARY AND CONCLUSIONS

161 Rapid increases in the Tongan component of the population are
162 occurring: about 38% in ten years; this is producing a very youthful
population in which over half of the population is under sixteen years of
[163 age. Population expansion is due not to a rising birth rate (which is
fairly constant at 3.24%) but to a rapidly decreasing death rate (in 1966
165] the death rate reached an all time low of 0.29%).

423 Pressures on land are beginning to be felt but are not yet acute because
it is comparatively easy for any Tongan to obtain access to land for subsistence purposes. Pressure on the *'api* system as it now stands is very great with possibly well over half of the men eligible for land without
311 land or at least without security of tenure. Possibilities for intensification of land use have scarcely been sought; diversification of crops and scientific methods are, with the exception of the Coconut Replanting Scheme, as yet confined to research stations; large tracts of land belonging to the nobility remain officially unallotted; several high islands are unsettled; larger allotments could be subdivided with the introduction of intensive
362 methods. Pressure on housing is not yet acute except in Nuku'alofa, but
592 the Tongan administration seems to have adopted a European norm of
one "family unit" to one household in spite of the traditional custom of

building small dwellings near the main dwelling for siblings of the opposite 362
sex, parents, and married members of the same family. 592

The need to step up the rate of industrialisation is shown by the begin- 423
ning of land shortages, the increase of adult "landless" men, the indirect 464
evidence of under-employment throughout the Kingdom, and the move- 166
ment of increasing numbers of rural dwellers to urban centres, especially 369
to Nuku'alofa.

The most spectacular development in Tonga since 1956 has been the 505
acquisition of a national shipping fleet. Before that date, two motorized 655
sailing ketches were the principal means of inter-island transport; all
fuel was imported from Fiji in 44-gallon drums. The progressive, far- [651]
sighted administration ordered the first vessel, *Aoniu* (514 tons), in 1956;
it was delivered in 1958 and by 1960 it had made a gross earning of
£T68,120 with net profits of £T13,970 after providing for depreciation
and other running expenses. The Tongan fleet now comprises seven vessels,
with the largest, *Niuvakai* (1,800 tons), plying between Sydney Australia,
Japan, Fiji, and Tonga. Although great savings are now made each year
on freights to and from the Kingdom, the shipping line has, however,
done little to relieve the need for more jobs in Tonga. Raw materials
could be transported to the Kingdom by these ships to provide employ-
ment in selected (possibly labour intensive) industries. If European and
Australasian governments do not take the initiative by offering experts
for this purpose it is likely that trade and aid may be forthcoming from
Asia, especially from Japan.

Tonga has also shown how a state-owned industry can provide a large 655
degree of independence for a small nation. The Tonga Copra Board and [242]
allied government agencies started with improving the quality of export
copra, and now, with the aid of British finance, have launched a highly
successful Coconut Replanting Scheme throughout the land. Government
industries have already been discussed. Philatelic and numismatic sales [457]
are still being fully exploited by the Minister of Finance.

Nevertheless, economic growth, although spectacular for a country 179
using mainly its own limited resources, is not fast enough to cater for the
demand for wage labour. While the population continues to increase at [161]
the present rate, the need for the expansion of wage labour, either on the
land or in industries, will persist.

Finally, economic expansion and industrialization is not by itself a 000
panacea for the pressures and problems besetting this tiny island Kingdom;
techniques will need to be changed, social privileges equalised, and human
resources marshalled and developed, especially in the fields of education
and vocational training. Education for white collar jobs carries greater
prestige, but efficient production of export crops may be more lucrative
for the individual.

At present, compulsory primary schooling ends at standard IV, a class 872
reached by many children at the age of ten. Intermediate and secondary 873
schooling is not compulsory, so if primary school pupils do not gain a [872]
place in one of the few secondary schools they repeat the last year in the
primary school once or even twice. Because of this an enormous percentage [874]

Regular exchanges of food after Sunday religious services occurred 621 among domestic groups both related (in terms of recognized *kāinga* 476 membership) and unrelated. One is as much obligated to help a friend or neighbor asking for assistance as a recognized kinsman.

Thus, concern with status differentiation, entailing either rights or [554] obligations, does not appear to underlie exchanges among members of a *fonua*, since as putative kinsmen of the *kāinga fakafonua*, everyone is obligated to help and can request support from everyone else. The only [604] exception to this was the occasional assertion of an *'ilamutu* ('sister's [602] child') of his/her right to the services and property of his/her *fā'e tangata* ('mother's brother'). However, in this case of the exercise of particular rights associated with the occupation of a culturally defined kin status, the economic consequences are trivial. The problem of attributing observed contents of interactions and exchanges to specific kinship norms or not is a complex and theoretically important question, long ago recognized by Firth (Firth, 1936, pp. 104-117). In 'Uiha, at least, rights and obligations in economic transactions of aid and support among domestic groups are related more to the egalitarian norms of kinship amity than to the hierarchical norms of the kinship system, the latter reflected mainly in the performance of particular appropriate standards of behavior toward ranked *kāinga* members.

There are important factors which do account for cooperation or the lack of it between domestic groups, or between individuals from different households. Obviously, in different contexts, villagers will alternately try to evade, initiate, or fulfill requests for support; the covering ideology of kinship amity and communitas is in no way a binding influence to which villagers uniformly adhere. To discuss these factors, it is necessary to refer to the alternative analytical perspective which views the Tongan village as a collection of segments of dispersed family estates.

In Tongan villages, individual domestic groups or households are [592] discrete and self-sufficient units of economic activity on the land. Major flows of goods and services as assistance outside the domestic group or household occur among the dispersed kin set or family estate of which the village domestic group is a member or segment. The manner [554] in which a domestic group responds to requests for support from [612] neighboring households or initiates requests for support, in terms of the general kinship ideology of the *fonua*, depends significantly on such factors as (1) the economic position of a domestic group in its family estate (whether the members of households are primarily donors or

423 to the use of land. For every two householders with 'api tukuhau
there was a further householder who was sharing land with a relation.
The situation with regards to 'api kolo demonstrated the social significance of land still further—a third of the householders were
sharing the 'api of relations.

369 Just as no village family could rely entirely on subsistence
[434] agriculture, few families in the town could rely entirely on wages.
[433] The town's economy, like the traditional peasant economy outlined by
Franklin,[18] is labour and not capital intensive, kin relations serve a
socio-economic role and there is a close attachment to the land. It
592 would be erroneous to talk of per capita income in Tonga; the
[434] important consideration is family income. Although not entirely controlled by the head of the household as chef d'entreprise, the broad
direction of spendings earned by members of a family is the concern of
all the family, especially so in times of crisis or investment in
[594] education. And the families, though nuclear by residence, are
[595] extended in terms of mutual recognition of services and obligations.[19]

183 It would not be fakatonga, the right behaviour in terms of
602 respect within Tongan society, to deny a relation access to land,
369 residence, employment or a share in family success. If these are
characteristics of a peasantry, one can only say that they are common
to all of Tonga, rural and urban. Town dwellers are inescapably
369 bound up with the land. They own it as much as villagers, they rely
434 on it to supplement wages kept low on the assumption of an additional
423 income from agriculture, they value it as a means of fulfilling family
obligations and as a measure of their social importance and they
depend on it for food. There would be few established household
heads, even the most wealthy and the most "urbanised", who do not have
a son or relation on their land or on land acquired through their
592 influence. It is the function of a successful household head to find
employment for as many of his family as possible. The labour commitment is total and the basic unit of economic organisation is the
family, controlled and directed at least to some extent by the
592 household head.[20] A typical family would endeavour to have some
434 member in paid employment, some on the land and some in the "bazaar"
sector of the town's economy—a small grocery shop, in the making of
[182] handicrafts and other side-line businesses. This diversity in family
employment provides material security in an economy which offers
insufficient full wage employment; it also indicates the economic
obligations borne by the chef d'entreprise towards his kin.

556 It should be clear that everyone in Tonga is to some extent
437 involved in a money economy, the town dweller somewhat more than the
[369] villager but this has not yet led to any noticeable individualisation.
[465] There is little evidence of individuals trying to opt out of reciprocal

369 and during the same period over 11,000 will join the labour force.
464 Young people at school are already asking for what am I being edu-
674 cated? It is hard to give a truthful answer. Thousands of young
people live in and around Nuku'alofa. Many of these young people
have left both schools and home. They have exchanged a life of
the home and school for a life of the youth group and gang. They
live off the land, raiding 'apis, breaking into many homes for
food, clothing and money."[21]

369 Other pressures have resulted in diminished respect towards nobles, less formal modes of courtship and changes in dress and diet. But none of these are clear cut urban-rural differences and most of them affect only sections of the population. What is most significant about Nuku'alofa is not that there are differences compared with the countryside, but that these differences are so few. Whether this is because the town is so little urbanised or whether this represents a successful readaption of cherished Tongan values is not yet clear. What is clear is that basic Tongan attitudes and patterns of life remain very little changed in the town context.

the rural migrants

166 No small part of the unlawfulness referred to above can be traced to the large influx of migrants from Tonga's other islands and from the rural villages of Tongatapu (see Fig. 1). This migration is not new but there are very definite signs that, whereas the movement was once primarily towards rural Tongatapu where land was available, movement in the last ten years can more accurately be termed an "urban drift" to Nuku'alofa. The general causes of such movements are well known and need not concern us here. One aspect, however, is of special importance: many of Nuku'alofa's in-migrants are not visiting the town for the first time. Some four-fifths of those interviewed and who were in paid employment in Nuku'alofa had been to secondary schools in Tongatapu. The proportion is not likely to be as high for those not in paid employment but it is certain to remain significant.

591 If the migrant is arriving in Nuku'alofa or returning after
592 attending school, he usually gravitates to his relations and frequent-
ly he has neither money, land nor employment. He lives with them
591 until he builds a separate home which may well be on their 'api. It
592 is their 'api tukuhau that he uses (see Table III) and it is usually
423 through them that he enquires about the use of another 'api or the
registration of one of his own though, if he is single, he may wait
[582 until he marries. If he marries into a local family his chances of
acquiring an 'api are considerably enhanced. Some two-thirds of
those interviewed in Nuku'alofa had married into local families and

591 592 half of these were sharing _'api tukuhau_ with their in-laws.

The migrant appears welcome to stay in the local household as long as he wishes and it is not unusual for him to do so for several years. There is rarely any question of payment for board or for the use of _'api kolo_ or _'api tukuhau_ though by mutual, unspoken understanding the migrant will supply a share of the food or contribute in other ways towards family expenses. Even when it is possible to live elsewhere and so avoid kin obligations, few choose to do so. [423] [582] [427]

423

Table III

The Migrant and Access to Land, 1963-4

	Migrants[a] %	Total Household Questionnaire %
Registered 'Api Kolo	38	57
Registered 'Api Tukuhau in Tongatapu	18	49
Registered 'Api Tukuhau elsewhere[b]	13	6
Sharing 'Api Tukuhau	42	25
No use of 'Api Tukuhau	27	20
No use of 'Api Tukuhau in Tongatapu	40	31
Number in Sample	74	107

[a] Based on Employment and Household Questionnaires.

[b] Application for an _'api_ in Tongatapu requires a previous cancellation of titles elsewhere.

The hierarchy of Tongan family relations is such that a young relative tends to feel more relaxed with close relations on his mother's side (_fa'e tangata_). These relations are under some obligation to him whereas he is obligated to his father's eldest sister (_mehekitanga_) and to a lesser extent to all his father's relations. It is natural, then, that a migrant will endeavour to stay with his mother's people. As one informant put it, "You feel closer to your mother's side because you are above them." 602 [604] [591]

It is significant that few migrants considered they had any special problems of adjustment on arrival. The strength and importance of kin ties in this pattern of chain migration is best seen in the migrants' own comments: 154 602 166

"I had relations here. The burden was easier."
"I had no problems because my elder brother was here."

Table VI

Tongatapu

Diet, Possessions and Club Attendance

511
184

	House Types				
	Large Wooden %	Small Wooden %	Indigenous %	Composite %	Average
Diet					
Three meals daily	75	52	28	43	44.5
Buy Imported food	56	31	31	40	35.4
Possessions					
Two or more beds	100	55	12	27	42.4
Motorised vehicle	44	17	0	7	14.2
Horce or Cart	38	38	34	67	43.5
Club Attendance					
Fale Hiva	69	52	53	60	56.6
Fale Kava	31	66	44	50	49.5
Fale Koko'anga	19	28	41	57	38.4
Total Households	16	29	32	30	107

Source: Household Questionnaire

Notes: The answers on diet refer to activities occurring at least three times weekly; those on club attendance involved at least one person in the household. Both types of wooden house correspond with "exotic"; the information on the larger houses is included for later discussion. [128]

sometimes beyond Tonga. The fakafefine, however, are not typical. 443
The unit of organisation (for most Tongans involved in the bazaar sec- 441
tor) is the family or people of the immediate neighbourhood. Rarely
does involvement in the bazaar provide the sole or main source of 434
income for the families concerned. It provides work and income for
some members of the family while others are involved in agriculture 443
and paid employment. Participation in these three areas of economic 592
activity involve the total labour force of the family and ensure its
greatest chance of economic well-being. Nevertheless, the bazaar 000
sector in Nuku'alofa seems likely to expand as more wealth enters the
kingdom and the indigenous market expands.[24]

nuku'alofa : readapted or transformed ? 121

McGee has suggested that "Some folk societies ... are

13. Employment figures alone are an insufficient criterion for determining "urban" and "rural" in the Pacific. This is demonstrated by comparing selected employments from "urban" Nuku'alofa with similar employments from "rural" Arorangi described by Bassett in the present volume. 464 369 171

	Nuku'alofa 1956 (males 20-59)	Arorangi 1961 (males over 15 years)
Agriculture, Planting and Fishing	46.3	52
Industrial	6.3	6
Trade & Communications	5.2	5
Commerce & Finance	5.6	6
Public Administration & Professions	9.7	8

14. Spillius, 1959(B). 113

15. Gifford, E.W., 1929, "Tongan Society", Bernice P. Bishop Mus. Bulletin, 61: 171, refers to a description of Tonga as "a fully feudal society (in which the) head of the clan has become a landlord".

16. For an historical account see Rutherford, N., 1966, Shirley Baker and the Kingdom of Tonga, Unpublished Ph.D. Thesis, A.N.U., Canberra.

17. For an elaboration of the effects of this parallelism or "dual framework of society", see Walsh, A.C., 1968, "Politics, Culture and Resource Utilisation in Tonga", Proc. 5th N.Z. Geog. Conference, 119-124. Note, however, that this paper uses the term "peasant" more loosely than the present paper.

18. Franklin, S.H., 1965, "Systems of Production: Systems of Appropriation", Pac. View., 6: 145-166.

19. Maude, 1965, p.50, writes "the traditional groupings or extended family in which married sons stayed in the households of their fathers is no longer the usual form". The modern nuclear family, however, still retains intimate contact with at least 50 relations according to Spillius, 1959(B), and urban families probably have more contacts than those in the villages. Nayacakalau, R.R., 1963, "The Urban Fijian in Suva". In A. Spoehr (ed.), Pacific Port Towns and Cities, 135, and Bellam, 1964, 142, noted similar findings in urban Suva and Honiara. 592 593 595 [369] [113] [171]

20. Franklin, 1965, 157, in defining the peasantry asks "What is their labour commitment, their institutional basis, their control and direction and their form of ownership...?" 000

128 pressure. As the term is used here, 'population pressure' implies the
[121] existence of stress in the man/land system resulting from increases in
population density, stress being indicated by a deterioration in some
of the variables in the system, such as a decline in the nutrient status
of the soil or an increase in land disputes (Farmer, 1954; Lea, 1964,
1965; Street, 1969; Vermeer 1970). The following sections therefore
examine three aspects of the man/land system—land tenure, the
agricultural system, and the human perception of and reponse to
population pressure—to see if there are any indications of stress.
Analysis of the effect of population density is mostly through a
comparison of areas of different density, chosen so that other independent
variables are reasonably constant. For example, study of
the effect of population density on the food cropping system is
confined to Tongatapu and Ha'apai, for within these two groups
climatic and soil conditions are broadly similar, but are different to
those in Vava'u.

LAND TENURE

423 The land-tenure system of Tonga is highly distinctive, differing in a
171 number of respects from the systems found in other parts of the
Pacific Islands. Every taxpayer (every male aged 16 years and over)
423 is entitled by law to an allotment of 3·2ha of agricultural land,
known as a tax allotment, as well as a small piece of land in a village
423 or town for his house. These allotments are granted to individuals
as a lifetime, inheritable leasehold from the Government, if on a
427 Government estate, or from the title-holder on a chiefly estate, and
no one may legally hold more than one allotment of each type.

423 In reality, however, many Tongan men do not have the allotment
to which they are entitled. In the 1966 Census only 8,305 or 41·6
423 per cent of all Tongan males aged 16 and over stated that they had
162 a tax allotment. Although this figure conflicts with the 1966 Report
127 of the Lands and Survey Department, which recorded the total
number of tax allotment holders in December 1966 as 12,517
(G. Rogers, 1969, 216), this latter figure is almost certainly incorrect.
423 A more detailed impression of landholding is given in Table 7.2,
128 which presents the results of a number of village studies. The table
shows that in only one village, Niutoua, did over half the taxpayers
have their legal entitlement, while in most villages a large proportion
592 of taxpayers and households had no land at all. It should be noted

67: Maude K-5 (1961) 1973 OU9 Tonga OU9

Table 7.2 Land distribution: some village surveys, Tonga (*Sources:* Ha'afeva, 423
Ha'avakatolo, Ha'akame and Niutoua, field survey by writer; 'Uiha, Koch (1955),
120—1); Nukunuku, field survey by R. G. Crocombe; Ha'ateiho, Nayacakalou 592
(1959, 104). The figures for Ha'afeva and Niutoua are based on sample surveys.)

			Percentage distribution of households and taxpayers by area of land held (ha)					
			0	0·5–1·4	1·5–2·6	2·7–3·8	3·9–6·2	6·3 *and over*
Village	*Persons/ km²*		%	%	%	%	%	%
Ha'afeva	264	H	43	10	28	12	7	—
1966		T	61	8	29	2	—	—
'Uiha	186	H	9	10	41	24	13	3
1952								
Ha'avakatolo	178	H	18	9	9	27	16	21
1962		T	45	4	9	22	11	9
Ha'akame	150	H	31	—	2	49	4	14
1962		T	55	—	1	37	4	3
Nukunuku	133	H	30	—	1	51	3	
1960		T	51	—	1	44	1	3
Ha'ateiho	110	H	25	—	—	58	—	17
1957								15
Nioutoua	70	H	3	—	—	66	—	31
1962		T	18	—	—	82	—	—

H = percentage of households.
T = percentage of taxpayers.

that a household in Tonga now generally consists of a nuclear family 592
or a nuclear family plus unmarried relatives of the husband or wife,
and practically every household has at least one taxpayer, some of
them having two or more.

One major reason for this discrepancy between the law and reality 423
in the holding of land is the simple fact that there are now more 161
taxpayers than allotments. The total number of allotments so far
marked out is about 12,140, but in 1962,* when four of the village 162
surveys were carried out, there were already about 18,400 taxpayers,

---

* Based on a count of allotments on the maps of the Lands and Survey Department, with every two blocks of less than 1·6 ha being combined to form one [27]
holding, as has been the practice in Ha'apai where many men have their holding split into two sections on different soil types.

423 short-term subsistence crops, even in densely populated areas, and
427 although many villagers claim that it has become more difficult in
[178] recent years it is hard, if not impossible, to find a rural family short of
food simply because they cannot borrow enough land for gardening.
[241] When land is borrowed from a relative no direct payment is usually
made, but in borrowing from others it is customary to give a small
[687] part of the crop to the landholder. Although it is illegal, there appear
[178]

592 **Table 7.3** **Cash-crop income and area of land held by household, Tongatapu, 1961**
511
423

	Land held by household		
	No land	*1 allotment (2·7–3·8 ha)*	*2 allotments (6·3–7·4 ha)*
Number of households	31	59	17
Mean cash-crop income ($A)			
per capita	18·4	36·4	36·4
per adult male (aged 16 and over)	69·8	157·6	152·8

423
427
687 to be a growing number of cases in which a cash payment is made
for the use of land.
178

Obtaining the use of land for cash cropping is more difficult. The
423 demand for such land has increased with the growth of the popula-
178 tion and the greater commercialization of Tongan agriculture, while
241 in Tongatapu, where the demand is greatest, the amount of spare
land has decreased markedly in the last decade as a result of the
allocation of allotments in the eastern half of the island, and an
increase in banana planting by landholders in response to the
improved market in New Zealand. Furthermore, the customary
obligation to assist relatives and others, evolved in a society with a
subsistence economy, applies less strongly to the rather different
423 conditions of commercial agriculture. Men borrowing land are
increasingly having to pay a cash rental. While some of the large-
427 scale banana growers, and market gardeners who can afford to pay
241 such rents and to contribute food crops and pigs to the landholder
178 or estate-holder, still have little difficulty, the ordinary landless

7

423
427 villager finds land borrowing for cash production an increasing
178 problem. Land cannot be borrowed for planting coconuts, which
241 rank about equal with bananas as a cash crop, and palms on an
allotment are the property of the landholder, regardless of who
423 planted them. A common practice for those without land is to obtain
245 permission to collect one or two cartloads of coconuts for copra-
427 making from the allotment of a relative or close friend, and for this
no return is given. Another arrangement found, especially between
non-relatives and where the landholder is absent, is for the cash
received for the copra to be shared half-and-half.

423 The effect of landholding on cash-crop incomes is shown in
511 Table 7.3, which presents data from the household survey of four
Tongatapu villages mentioned in an earlier section. The inability of
592 the social system and its customary obligations to even out inequalities in landholding is shown in the fact that households without land had only half the income per capita or per adult male of households with a full-sized allotment. On the other hand households with two allotments did not have higher incomes per head than single-allotment households, for although total income was higher these households were larger and had more adult males.*

423 The main conclusion that can be drawn from this discussion is
that the present land-tenure system, although it cannot provide land
182 for every household, is still able to cope with the subsistence needs
178 of the people, but is less able to cope with the rising demand for land
241 for cash cropping. The increasing difficulty of borrowing land for growing cash crops and the trend towards the payment of rentals for land both point to pressure within the system. This pressure, however, is as much the result of the growing commercialization of Tongan agriculture as of population increase alone.

THE AGRICULTURAL SYSTEM

241 Tongan agriculture is based on a bush fallowing system† for the cultivation of tubers, the main food crops being yams, taro, cassava, sweet potato, bananas and plantains. After clearing and burning, a plot is cropped for two to about five years and then bush fallowed for

---

[128] * The number of households in the survey with allotments smaller than 2·7 ha was too few for useful analysis.

† The term 'bush fallowing' is here used to describe a form of shifting cultivation in which the fallow period is short.

368 Besides dwellings and the attendant secondary buildings, Puke has
366 a church, a town building, a kindergarten, a clinic and a store. All
except the last are grouped on a small piece of land donated by the
noble for community purposes. The store is located next to the house
of the store owner.

491 An unsurfaced road connects the village with the main road and
494 buses traveling the main road are usually the only form of motor transport
365 used by the villagers. A power line runs beside the main road but
no feeder line has been extended to Puke and there is no other source
312 of electrical power. The major sources of water are rain catchment and
storage in brick and cement cisterns. There are also a few hand-dug
wells from which water is obtained by rope and bucket.

Village Demography

162 Village population in 1971 was 261 persons living in 42 households.
[592] Table 5[A] describes the population by age and sex. The population has
(166) grown considerably since 1955 due largely to migration from more remote
[161] islands of Tonga (See Table 6[B] for origin of household heads and Table 7[C]
369 for crude growth rates). Puke, being close to Nuku'alofa, has experi-
166 enced the effects of rural-to-urban migration in the archipelago (See
Walsh 1969: 95-98). Recent immigrants have come to Puke because it provides
easy access to services centered in Nuku'alofa not available in
most of the more rural locales. Opportunity for education and better
health care are frequently given as reasons for wishing to live close
166 to Nuku'alofa. Informants also mention the greater availability of

A,B C [See pp. 27-29 respectively--Analyst]

[TEXT CONTINUED ON PAGE 30]

TABLE 6

Place of Birth for Village Household Heads*

592
166
162

Location	Frequency	Frequency in Percent
Puke	7	16.7
Other Village in Tongatapu Group	18	42.8
Village in Ha'apai Group	4	9.5
Village in Vava'u Group	6	14.3
Niuatoputapu	7	16.7
Total	42	100.0

* Figures based on a January 1971 census by author.

TABLE 7

Population Growth of Puke Village

161
162
592

Year	Number of Households	Number of Persons	$\bar{X}$ Persons per Households
1956*	19	91	4.8
1966**	30	198	6.6
1971***	42	261	6.2

* From 1956 Government Census
** From 1966 Government Census
*** From January 1971 census by author

593 561 554 [601] Under this system only constituents of the category *tokoua* 'siblings of ego's sex' can either be of higher rank of lower rank than ego by virtue of seniority. In this case there is a terminological distinction with older siblings of the same sex referred to as *ta'okete* and younger siblings of the same sex referred to as *tehina*. Kaeppler (1971: 176) suggests that age ranking is not very important, but it seems quite important within the sibling group for establishing order of dominance and subordination, for determining leadership on formal occasions and, of course, for determining inheritance. Figure 2 illustrates kin ranking. A

'Api: A Household

592 The term *'api* is best translated as 'household' but it can also denote a plot of land for residence or gardening, or it can be used to refer to persons living together in a household. The Tongan household is the primary unit of production and normally functions as the largest unit for resource management.

592 351 342 343 Each household is situated on a compound covering 1 rood, 24 perches of village land.[2] Each structure on a compound is referred to according to its function; households usually consist of a sleeping house (*fale mohe*), a cookhouse (*fale kai* or *peito*), a roofless bathing stall (*fale kaukau*), and a covered toilet (*fale malolo*). 342 [178] Sleeping houses vary in design from traditional thatch houses to brick houses with corrugated iron roofs. In houses of the more traditional design partitions are absent except for tapa cloth (*ngatu*) curtains separating the sleeping

A. [See p. 45--Analyst]

[TEXT CONTINUED ON PAGE 46]

342 quarters of the household head and his wife from the rest of the house. The larger portion of the interior is used for working, receiving guests, kava parties, eating, and as a bedding area for children and other members of the household.

351 Compounds often have small garden plots of decorative or edible plants, and hedges are a common feature around compound borders. Palms. [245] breadfruit trees, mangoe trees, and other large plants with fruits or barks of an edible or medicinal value are left standing in the compound, [462] but all other vegetation is removed. The lawns are cut and swept by the [857] women and children of the household. Pigs, goats, chickens, cows and [231] horses are often picketed or penned within the compound.

Relationships within the Household

592
594 Most Tongans have a preference for living in nuclear family households and this pattern is generally followed. Of the forty-two households in Puke, forty-one are nuclear families, eight of which contain an unmarried relative of the household head or the household head's 592 wife. One household includes three conjugal pairs, but two of the married couples were only recently married and have not yet established independent households. Village households have a mean size of 6.52 persons. (The 1966 Census of Tonga shows a mean household size of 6.9 persons for Tongatapu.)

592
594 A household, then, most frequently consists of a man, his wife, and their real or adopted children. Within his own house a man is tangata 'eiki 'chiefly man', and is the authority of the household.

593 562 (603) attempting to reverse the sex role of a girl; only small boys are treated in this manner. Mothers and grandmothers are likely the persons who initiate a reversal in sex roles.

Matakali: A Residence Group

591 The residence pattern of Tongan villagers is such that after marriage a man usually remains in the village of his father, and a women moves to her husband's village if she resided elsewhere before marriage. Virilocality is the preferred form and the dominant form of post-marital residence. However, exceptions to this pattern are quite common, primarily because of economic factors. Considerations such as land availability, opportunities for wage labor, and access to health care and educational services frequently override the preference for virilocal residence. A sample of all married persons in Puke revealed that twenty-four couples were residing virilocally, seven uxorilocally, and twelve were following a neolocal pattern. This residence pattern helps account 591 613 for the "loose" membership characteristics of the Tongan residence group, matakali.

Gifford (1929: 38-39) briefly discusses matakali and suggests that the term was borrowed from Fiji where the cognate form is matanggali. Although Gifford has little information his data do suggest that residence is important in defining matakali. Matakali in Puke are defined 591 592 613 by residence and consanguinity. Matakali group households of the same village under an 'ulumotu'a 'headman'. In each constituent household either the household head, or the spouse of the household head, is a

591 592 613 consanguine of the headman.

The definition of matakali also has an historical dimension which requires an association of ancestors of the present headman with the village. There are four recognized matakali in Puke and twenty-two of the village households are recognized members of matakali. The other households are not considered to be matakali members. Persons in this latter category are not considered real citizens of the village; they have no history there and are thought to be likely to move to another village. This criterion of history is not dependent on the length of an individual's residence in the village, but rather on his relationship to a headman who does have ancestors historically associated with the locale.

613 The two largest and politically strongest matakali in Puke both have long histories of association with the village. For both cases ancestors of the current headmen can be traced back several generations. [964] Each of these matakali has its own graveyard and a third graveyard serves for all other members of the community.

[171] The corporateness of the Tongan matakali would have to be described as weak when compared to other Polynesian residence groups such as the puikaainga described for the Ellice (Brady 1970: 65-74). Corporateness of the matakali is built on (1) recognition of the group by both members and non-members, (2) periodic functioning as a unit or resource management and collection, and (3) recognition of the headman as a leader, organizer, and advisor by the group's constituents.

So the matakali can be described as a weak corporate group in

613 which membership is optional and dependent upon residence and kin ties.
It functions in regard to special events such as weddings, house con-
[612] struction, and funerals. *Matakali* in contrast to *kāinga* is not con-
ceived of as egocentric, has a membership based on residence, and is
viable through more than one generation.

622
178 Today, an *'ulumotu'a* may be almost any male who has some claim to
authority through seniority, title, or control of some other power base
such as the position of town officer. In pre-contact Tonga this was
probably not the case; Latukefu (1967: 8) states that in the past only
622 titled persons could hold the position of *'ulumotu'a*. Also the *'ulumo-*
178 *tu'a* of pre-contact Tonga were quite powerful as they held the final
423 rights to land in a sequence of overlapping stewardship from the Tu'i
Tonga down to the *'ulumotu'a* level. Under that system the land of the
matakali was distributed and cultivated under the supervision of the
'ulumotu'a. The modern system of land tenure has altered the chain of
stewardship so that an *'ulumotu'a* no longer receives land to administer.
Of course, the *'ulumotu'a* receives land as an individual, as do all
other men, but he would not receive stewardship over a large block of
land unless he holds a title with an estate.

613
178 The *matakali* of today, compared to its historic form, appears to
have changed both in structure and function. Gifford (1929), Latukefu
(1967), and Maude (1971), all described *matakali* as segments of larger
(592) lineal groupings, *ha'a*. Now the *matakali* only group households but are
not themselves segments of larger units. This change is probably due
[622]
[423] to the fact that *'ulumotu'a* are no longer given land to administer and,

Summary

128 In this chapter I did not attempt a full description of Tongan social organization as a large amount of material on that topic is already available. I did attempt to outline those aspects of Tongan kinship that have implication for the study of kinship reciprocity. The exact relationship between kinship and exchange will be presented as the conscious model of kinship reciprocity in Chapter VI.

612 The important points presented in this chapter are that each individual possesses a personal kindred, kāinga, with each individual in the kindred ranked relative to ego. This relative ranking is the basis
592 of the conscious model of kinship reciprocity. Also, each individual
593 is a member of a household within which relationships are characterized by a strong definition of the rights and duties of each household mem-
613 ber. Some households are grouped together in larger residential units,
[592] matakali. Matakli are based on a membership with consanguineal links
(591) to a headman; these links are usually agnatic but not necessarily so. The corporate character of this group is weak, and headmen have little power with which to coerce their matakali members.

565 Most commoners are not members of the named rammages or lineages
613 (ha'a) and consequently have little interest in or knowledge of ha'a. Ha'a are the institutions through which titles and estates are claimed and only function in regard to those factors. Commoners are, however, affiliated with a certain noble by virtue of their residence on his
[571] estate. The relationship between noble and villager is better characterized as that of "landlord-tenant" than one of kinship.

597 presently practiced in Tonga: ohi, the adoption of non-kinsmen, and pusiaki, the adoption of kinsmen. Pusiaki literally means 'to rear a child away from its mother' (Churchward 1959: 424). Ohi also has a broader meaning and is used to describe human nurturance of young animals. For the adoptee ohi represents a more complete break with his biological parents simply because his adopted parents are not kinsmen and, consequently, less likely to have frequent contact with the biological parents.

A conservative estimate of the proportion of pusiaki to ohi would be about forty to one. In Malapo where an exhaustive sample of households revealed eighty-one cases of adoption, two were ohi type adoptions. (128) The remainder of this chapter will deal primarily with pusiaki, and the term "adoption" will be used as the gloss of pusiaki.

Beliefs and Motives

597 591 592 An analysis of adoption circumstances reveals two basic patterns, each identifiable with a phase in the household cycle. An initial phase is characterized by a man and wife residing with a kinsman of either and being dependent upon that person for housing and perhaps land and food. This phase frequently ends with the birth of the first child and the subsequent establishment of an independent household. 592 597 The next period is the young household phase characterized by the bearing and rearing of children and the maintenance of an independent household. A third phase, the mature family, is marked by the cessation of child bearing, maturing children, and frequently the presence of depen-

592 dent families or individuals. The last phase is the declining house-
597 hold with no or few children present and an increasing reliance upon
other households for subsistence needs.

By using adopting mothers' ages as a rough indicator, it was found that adoptions tend to cluster at two points in the household phase, and the adopting mothers averaged about thirty-six years of age. The second cluster occurs in the declining household phase with adopting mothers having an average age of about sixty-four (See Table 9). A

597 The motivations for young family adoptions are closely connected
591 885 with achieving adult status. For Tongans, marriage is not a final step
[581] in attaining adult status. Many young couples begin married life by
taking up residence with consanguines of either the bride or the groom.
During the next few months or years the couple remains dependent on the
household head and his wife. How long this period of dependency lasts
[602] depends on several factors including the husband's success at finding
land or a wage-labor job, how friendly the relationship with the host
family remains, and the grouwth of the new family. This period often
ends at about the time the first child is born, by the couple establish-
597 ing a separate household. Although recognition as an adult does not
885 come abruptly, bearing a child and assuming the responsibility for its
851 care is an important step. Because of the importance of having and
caring for children in attaining adult status, young couples usually
become prospective adopters if they are unable to have children of
their own.

A,[See p. 62--Analyst]

597 Nurturance is a valued role, particularly for women. In about
[589] 5 percent of the adoptions, single women were the adopters, but in no
854 case did a single man adopt.[1] A Tongan infants are given a great deal of
care during their first year or two. They are always picked up and
held whenever they cry or show signs of discontent; they are always
held when going to sleep and only placed in bed after they are asleep.
Infants are bundled in wool and flannel clothing to protect them against
non-existent cold weather, but the extra clothing demonstrates the competence of the mother and gives psychological security for her.

593 Tongans also believe a childless couple is likely to quarrel and
separate because "they have no reason to remain together". An obvious
[597] correlate of this belief is that a childless couple experiencing difficulties can solve their problems by adopting a child.

597 Children may also be adopted to replace the loss of a biological child or to provide a playmate for an only child. Parents who have had only boys or only girls often desire a child of the opposite sex and will adopt one. However, there seems to be no strong preference in sex of children; both sexes are adopted with about equal frequency.

Economic motivations are not often given as reasons for adopting, but children are obligated to assist aged parents materially, In a few cases children are adopted to provide heirs, but legally an adopted child cannot inherit land unless the adoption is recognized by the courts and, as demonstrated earlier, legal adoptions are relatively few.

592 597 Motivations are somewhat different in declining household adoptions. In declining households the children are grown and usually have

A [For footnote, see p. 122--Analyst]

592 597 moved out of the household. At this stage adults feel the need for companionship, and may also need assistance in performing household chores and subsistence tasks.

597 The reasons why parents allow their children to be adopted are both the negative factors of hardship and a willingness to assist childless [848] couples. Illegitimate children are frequently adopted by someone in the mother's family, not because of any great stigma but to give the child a socially acceptable position and to free the mother to find a [837] husband. Children thought to have been conceived in adulterous relationships are often unwanted by the mother's husband, and he might in- [586] [768] sist that the child be adopted out. Men who lose their wives through death or divorce and are left with small children will usually allow them to be adopted or even actively seek an adopter. Parents experiencing economic hardship, severe illness, or marital instability may [602] actively encourage the adoption of their children. It is believed that families with several children should be willing to give one to a childless kinsman and in some cases this seems to be the only motivation.

Gratitude for services rendered will sometimes result in adoptions. A women who cures a sick child may be given the child as a gesture of parental appreciation. Another example is provided by a man I shall call Finau who was visiting an outer island. During his stay there Finau had an argument with the kinsman he was visiting and was asked to leave. A non-kinsman befriended him and looked after Finau until passage could be arranged back to Tongatapu, the main island. Out of gratitude Finau asked his benefactor what he could do in return. The

434 [457] Wage labor and gifts of money from kinsmen working overseas also contribute substantially to money income.

434 463 464 An examination of income data from twenty Puke households indicates that the economic strategy followed by Tongan peasants is security through diversity (Tables 12 and 13).[A] Occupational specialization is usually impractical as most income sources available are affected by (258) critically-fluctuating market conditions. As an example, the buying of mature coconuts for processing into desiccated coconut sometimes ceases completely so that a grower relying upon this market suffers periods of no income. Over time reliances on various income sources also vary considerably so that a man may do wage labor for a short time until he is fired or the job terminates, and then may fish or make copra if those activities are profitable.

592 434 439 In most households women and children, particularly girls, contribute substantially to household income by producing basketry, bark cloth, shell jewelry, and other handicrafts. These items are sold directly to tourists in Nuku'alofa or less frequently to exporters. 592 462 Women also occasionally assist their husbands in gardening and fishing.

Cash Expenditure: The Spheres of Obligation

434 511 Tongans generally view cash income as a necessity for meeting three types of obligations: obligation to support one's church (kavenga fakasiasi), obligation to educate one's children (kavenga faka ako), and obligation to support the members of one's household (kavenga faka'api). Ideally, only after these obligations have been met can [illegible]

[A].[See pp. 76-77--Analyst]

[TEXT CONTINUED ON PAGE 78]

511 durable items which are mostly cooking utensils and tools.

794 511 (127) From church records I was able to obtain the exact amount contributed at the time of the annual church collection (misinale) by households. This information is presented in Table 15 but represents only a fraction of the total given during the year.[A] Although the annual collection represents the single largest donation for each year, smaller collections are taken at other times. During the annual collection church members also contribute goods, mostly storable vegetables, but I was not able to obtain information on these contributions.

794 ● 592 626 511 Church contributions are made publicly in the Sunday services. The name of each household head is called, and a representative of that household steps to the front of the church and lays the contribution on a table which is in view of all present. This procedure results in almost everyone having knowledge about how much everyone else contributes. (554) A great deal of prestige is attached both to the act of giving and to giving large amounts.

434 511 Most physical needs of the Tongan peasant are met through his own efforts at cultivation, fishing, and collecting. Cash is only a small part of family income and is used to purchase goods and services which (871) (794) cannot be secured through traditional means. For instance, the expenses of education and church support can only be paid for with cash.[1] [B]

The Village Store

443 From the information I could obtain the first store in Puke was built in about 1908 by one of the villagers; then in 1912 a European

A. [See p. 81--Analyst] B. [For footnote, see p. 123--Analyst]

[TEXT CONTINUED ON PAGE 82]

602
431 not conform to the direction of flow specified by the conscious model of
437 kinship reciprocity. It is safe to say that knowledge of the conscious
183
597 model does not allow correct prediction of exchange behavior. This
[121] means, then, that the conscious model considered alone improperly di-
scribes kinship reciprocity.

602 What can the behavioral pattern tell us about kinship that is in
431 contradistinction to the conscious model and what can it tell us about
437
593 kinship? The behavioral pattern indicates that a large amount of exchange is taking place between persons related as parent and child or as siblings. In the sample of exchanges of goods 50 percent of the transactions involved principals who stood in one of these two rela-
[597] tionships. In the sample of adoptions 89 percent of all transactions were carried out between principals who were either parent and child or siblings. As discussed here the classificatory relationships are not included; therefore, a very small proportion of kinsmen are accounting for a high proportion of exchanges.

This relativly small group of kinsmen would roughly be about nine individuals. I am calculating this figure by considering that Tongan
(162)
(594) women tend to have seven children (Fiefia 1968: 18), and adding to that the two parents each individual would have, the average nuclear family would be nine persons. This is the group within which there is a high level of exchange. For each ego nine kinsmen would be at maximum about 10 percent of his total kinsmen, considering that each ego knows of and acknowledges kinship with at least ninety to one hundred kinsmen.

592
594 As described in Chapter III the Tongan household usually consists

592 of a nuclear family and this is the preferred form of household composition.
[594] Also pointed out earlier was the fact that the Tongan household
is the basic unit of production and consumption. It is the physical and
[861] social environment within which Tongans learn behavior and establish
592 patterns of behavior. The pattern of exchange indicates that the relationships
593 established within the household and the family of orientation
431
437 are maintained after the members of the household have dispersed and established
new households.

594 The emphasis on the nuclear family reflected by the patterns of
178 exchange may be a relatively recent alteration in Tongan life style, an
431
437 alteration that has resulted in a "lag" between the conscious model and
602 the new situation. For instance, the population of Puke as presently
[166] constituted has resulted from recent migrations that tend to break up
kin groupings larger than nuclear families. For the individual resident
of Puke this results in a limited range of kinsmen available with whom
to carry on reciprocity. This means, of course, that the physical distribution
of kinsmen may preclude operation of the conscious model for
certain individuals.

597 Comparing the adoption sample to the sample of goods, exchange also
858 produces information on the overriding solidarity of the nuclear family.
431
437 Children, of course, cannot be compared to goods in terms of value, but
[594] they are resources that can be weighed according to their relative social
importance. Children are by far much more important than goods, and this
is reflected in different patterns of exchange.[1] A

592
602
125 In the village of Vaini where the adoption sample was obtained,

A.[For footnote, see p.123--Analyst]

565 which helped to maintain stability, peace and prosperity in the
[693] land.

With the expansion of population the local chiefs gradually
[681] consolidated their power over their own areas, and the authority
[784] of both Tu'i Tonga and the Tu'i Kanokupolu became nominal
and ceremonial. Actual power rested with the chief of various
565 localities or *kāinga* (the equivalent of the modern village in
631 Tonga).[8] Unlike the Samoan village where authority was vested
643 in the village *fono,* at which the *matais* (titled heads of the
families) discussed matters affecting the village before they were
565 implemented, the powers of the village chief in Tonga were absolute
622 and arbitrary. The Tongan *fono* was simply a compulsory assembly
[621] of the people to receive instructions from the chief. Offenders
were not brought to public trial as was the case in Samoa. Any
565 major offences were dealt with by the chief whose decisions were
622 absolute, punishment frequently being meted out on the spot, either
by the chief himself or by one of his powerful henchmen. This
627 absolute power of the ruling chiefs, however, contained the seeds
[695] of the system's own destruction. As chiefly ambitions grew they
565 fostered local autonomy, thus threatening the political unity of
622 Tonga as a whole.

631 True, the country, during this period was economically prosperous, and life was easy and peaceful. Yet, at the same time,
175 the vigorous and ambitious young warrior chiefs did not find
enough excitement in such a life. The immense variety of newly found riches, and the stimulation which contact with the outside world brought to the Tongans, especially during the eighteenth century, whetted the appetites of the young chiefs for further power, wealth and excitement. It was when they began to misuse their power for purely selfish ends that corruption crept in followed by serious disturbances. There ensued a period of political turbulence and misery after the relatively peaceful, orderly, and prosperous years of the sixteenth and seventeenth centuries.

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[592] [8] Apart from the *'api* (household) there were three main socio-political
[596] units in Tonga. The smallest was the *fa'ahinga* (extended family), headed
by an *'ulumotu'a* who was either a chief, petty chief or *matāpule* (chief's
[621] attendant). Next was the *kāinga,* headed by a ruling titled chief. The
[613] largest unit was the *ha'a,* a loose confederation of genealogically related, but autonomous, chiefs and their *kāinga.*

fertile loamy to clayey soil, termed *kelefatu* by Tongans, which 134
covers most of Tongatapu and Vava'u and much of Ha'apai.
The other significant type, *tou'one,* is a sandy and less fertile 134
soil found at low elevations near the sea, particularly in Ha'apai
where it influences the pattern of land division. On Ha'afeva 423
(see Figure 1),A for example, most landholders have their holding 182
in two separate roughly two-acre sections, one of *kelefatu* and
one of *tou'one.* Elsewhere in the raised limestone islands local
variations in land quality are not sufficient to affect land tenure.

TRADITIONAL LAND TENURE

423

The evidence so far available on the pre-contact landholding 175
system in Tonga is inadequate and sometimes conflicting, and
much research remains to be done. The basic unit of society was 175
the household or *'api,* which generally consisted of a married 592
couple, their unmarried children, any married sons with their
families, and perhaps one or more other relatives. Descent was 175
usually, but not exclusively, patrilineal, and a number of households
whose members considered themselves to be related by 613
descent through males from a common ancestor formed a lineage
or *fa'ahinga.*[2] The *fa'ahinga* was headed by an *'ulumotu'a,* who [565]
usually held an hereditary title as *matapule, foha* or *tehina*[3] to
the chief. Since membership of the *fa'ahinga* was generally [591]
reckoned through the father, and since residence on marriage
was usually with the parents of the husband, members of the
fa'ahinga lived mostly in one area.

Several *fa'ahinga* together formed the group subject to the 175
authority and control of a chief. One of these *fa'ahinga* was the 613
lineage of the chief himself. Some or all of the others were believed
to be related to him by descent from a common ancestor, 565
but some were founded by outsiders who attached themselves to
a chief, often as *matapule* (Gifford 1929:140-1). A group of related
titled chiefs formed a *ha'a* and claimed to be connected by
descent from a common ancestor. The *ha'a* was partly a kinship
group in that its chiefs considered themselves to be related to
each other and to most of the people under them, but it also
had the character of 'a political association of people around
a lineage core' (Nayacakalou 1959:95). On Tongatapu the *ha'a* [631]
formed rough but not completely exclusive territorial units.

The broad features of this social structure were reflected in 175
the land tenure system, but interpretations of the available 423
evidence differ in some significant aspects. Some writers suggest 631

A[See Category 423, p. 109--Analyst.]

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423 Eviction from a registered allotment is rare, and provided a
425 landholder complies with the requirements of the law he has
complete security of tenure, for all cases for eviction must be
heard by the Land Court. Eviction may be for failure to pay
423 rent, for not maintaining the allotment in the average state of
425 cultivation for tax allotments in the district, for abandoning the
allotment or for not planting or tending the 200 coconut palms
686 required by law. In recent years cases for eviction have only been
427 brought on the grounds of failure to pay rent, and as the law
gives landholders the opportunity to pay within three months
of the judgment very few people have actually lost their land.
423 Security of tenure is therefore very much greater under the present
system than it was in the past. Moreover, the Land Court
425 has on several occasions held that registration is not the only
[178] test of ownership (Hunter 1963:104-6 and 121-5), and where a
person occupies unregistered land which has been held by his
family by customary right for some time his position is fairly
strong. It is only those who have been given permission to use
land to which they have no customary right, with the possibility
of registration later, whose tenure is particularly insecure and
who therefore most need to keep the favour of the estate-holder.

THE DISTRIBUTION OF LAND

423 The 1966 census, the first in which a question on land ownership
162 was included, revealed that only forty-two per cent of taxpayers
actually had an allotment, with the proportion varying from
thirty-nine per cent in Tongatapu to forty-six per cent in
423 Vava'u and forty-eight per cent in Ha'apai.[6] A more detailed
indication of the distribution of land in particular villages is
● 592 given in Table 1, which presents the results of village studies
carried out in recent years and shows the percentage of households
and (for six of the villages) of taxpayers, according to the
acreage of land held. It should be noted that these households
[178] differ in composition from those of the past; today an extended
[596] family grouping is only occasionally found, particularly in
Tongatapu, and most households consist of a nuclear family or
[594] a nuclear family and a few unmarried relatives. The figures in
Table 1, together with census data, show that the distribution
of land between both households and taxpayers is distinctly uneven,
and differs markedly from the pattern which should result
423 from the provisions of the Land Act. In only one village did
592 over half the taxpayers have their legal entitlement of eight and

80: Maude K-5 (1961) 1971 OU9 Tonga OU9

a quarter acres of land. In most villages a large proportion of households and taxpayers had no land at all, and in some a number of taxpayers held more than eight acres. The pattern of land distribution also varied from village to village. 423 592

Table 1: Some Examples of Land Distribution

423
592
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Village		Percentage distribution of households and taxpayers by acreage of land held* 0	1-3	4-6	7-9	10-12	13-15	16-18	19 and over
Ha'avakatolo	H†	18	9	9	27	16	–	6	15
1962	T‡	45	4	9	22	7	4	5	4
Ha'akame	H	31	–	2	49	2	2	7	7
1962	T	55	–	1	37	3	1	–	3
Nukunuku	H	30	–	1	51	2	1	14	1
1960	T	51	–	1	44	1	–	3	–
Vaini	H	36	–	–	32	–	–	11	21
1962	T	41	–	–	29	–	–	3	7
Niutoua	H	3	–	–	66	–	–	31	–
1962	T	18	–	–	82	–	–	–	–
Ha'ateiho 1957	H	25	–	–	58	–	–	10	7
'Uiha 1952	H	9	10	41	24	9	4	2	1
Ha'afeva	H	43	10	28	12	7	–	–	–
1966	T	61	8	29	2	–	–	–	–

* to the nearest acre
† percentage of households
‡ percentage of taxpayers
Sources: Ha'avakatolo, Ha'akame, Vaini, Niutoua and Ha'afeva, field survey by writer; Nukunuku, field survey by R. G. Crocombe; Ha'ateiho, Nayacakalou 1959:104; 'Uiha, Koch 1955:120-1. The figures for Vaini, Niutoua and Ha'afeva are based on sample surveys.

The major reasons for these variations in land distribution and for the lack of correspondence between law and practice in the holding of land are the uneven distribution of population (an unevenness which does not correspond to variations in agricultural productivity), the incomplete subdivision and allocation of allotments discussed above, and the fact that there are now more taxpayers than allotments, a problem which will be discussed below. 423 182

In areas where population densities are about 500 persons per square mile and over (as in western Tongatapu, around Nuku'alofa, in most of Ha'apai and in south-eastern Vava'u) most holdings have for some time been less than eight acres, and even so there are many more men entitled to land than there are allotments for them to hold. In these districts no attempt [161]

423 has been made to increase allotments to the statutory size, be-
182 cause this would have involved the dispossession of many landholders; surveys have therefore simply defined the existing boundaries except where allotments proved to be more than eight and a quarter acres, and most holdings are from three to
423 six acres in size. The typical pattern of land distribution in these areas is shown in the figures for Ha'avakatolo (western Tongatapu) and Ha'afeva and 'Uiha (Ha'apai) in Table 1. In Ha'avaka-
[182] tolo (see Figure 1)A on an hereditary estate, land shortage is eased because some men have allotments on near-by estates. Furthermore, since few allotments in Ha'avakatolo have been registered, there has been nothing to prevent some men from acquiring two or even three, with a total area of over eight acres; the head of one household in 1962, for example, had inherited a registered eight-acre allotment from his father, but also held an unregistered three-acre allotment given to him by the estate-holder, although this is contrary to the intention of the law.

423
166 In Ha'afeva the pattern of land distribution is complicated by out-migration. In 1966 no less than forty of the ninety-one persons who held land on the island (some of whom were widows) had moved either temporarily or permanently to other islands. Their land was left in the care of others, and the pattern of
423 land distribution which resulted is shown in Table 2. Land was usually left in the care of relatives, not necessarily those without
[602] land of their own. Thus despite the fact that at the beginning of 1966 there were more holdings on Ha'afeva than there were households, nearly twenty per cent of the households still did not have control over an allotment. To what extent Ha'afeva
423 is typical of other islands in Ha'apai is difficult to determine.
184 The Governor of Ha'apai estimated in 1964 that about fifteen per cent of tax allotments in the group were held by non-residents (Tonga 1964:47), but several informants indicated that the pattern on Ha'afeva was similar to that on several other islands in the group.

423
592

Table 2: Land Distribution, Ha'afeva, 1966*

	Percentage distribution of households by acreage of land held or looked after						
	0	1-3	4-6	7-9	10-12	13-15	16 and over
Land held	43	10	28	12	7	–	–
Total land held or looked after	19	5	33	27	12	2	2

* Based on a sample of approximately half the households in the village

A[See Category 423, p. 109—Analyst.]

601 red are _kainga_ and _famili_. The term _famili_ seems to be a
612 more exclusive term and refers more to consanguineal ties,
whereas _kainga_, the term which is used in this description
of kinship relations, has a broader connotation and
generally includes affines (non-blood relations), such as
brothers and sisters-in-law or adopted children .

602 An individual's ties with his kinsmen are operative
592 on two levels: within the household and within the broader
612 extended family or _kainga_. The Tongan household, generally
592 referred to as an _'api_ (an allotment of land), is the basic
social and economic unit. It can be defined as a group of
591 individuals working, eating, and sleeping together. Residence
is primarily patrilocal, with the wife moving to the
husband's village, although there are numerous cases of
matrilocal or neolocal residence.

592 In the past, most households were composed of extended
[596] families; however, at present the trend is more toward nuclear
[594] families, comprised of a man and wife and their real
[178] and/or adopted children. Many households also include unmarried
brothers or sisters, a parent, or even a friend or
relative from another village or island group. As of the
1966 census, the mean household size for Tongatapu was 6.9
612 persons. The larger unit, the _kainga_, not only includes the
individual household, but also those bilateral kindred who
[602] reside in other households, villages, or island groups. The
[184] size of this broader kindred group, and closeness of ties

602 593 554 562 [612] [592] to her male siblings, in matters pertaining to leadership and inheritance, males generally take precedence. Accordingly, the head of the household is generally the oldest male and is referred to as the tangata 'eiki (chiefly man), and the highest ranking member of the larger kin group, kainga or famili, is generally the oldest male in the senior male line and is referred to as the 'ulumotu'a (the elderly head) or sometimes the ulu'ifamili (head of the family). In some cases, however, the oldest sister, because of her superior rank, will be regarded as the ulu'motu'a or ulu'-ifamili.

428 In cases of inheritance, however, the right of primogeniture within the patrilineal group prevails. For example, if a man dies, his eldest son or sometimes his younger brother will inherit his title, land, and other possessions A man can inherit matrilineally only if his mother has no brothers and, in effect, inherits from his mother's father. 602 612 This system of kinship ties establishes a network of interrelationships which governs a person's social behavior within the kainga thoughout his lifetime.

602 437 Among kinsmen, these ties still provide the main basis for redistribution and exchange of products from the traditional agricultural system. 602 592 [612] [178] On the household level, these ties are operative on a day-to-day basis. Among the larger kin group, however, the kainga, the position of 'ulumotu'a is more ceremonial than it was in the past. Since the Consti-

602 tution of 1875, the household has assumed greater impor-
612 178 tance than the kainga with respect to land tenure and eco-
[592] nomic activity. Weakening of the kainga has also been
[554] brought about by European contact and increased focus on
[177] individualism, strength of personality, resourcefulness, and
education or wealth in the determination of social ranking.

602 Nevertheless, kinship ties provide a major impetus for
437 the redistribution of products from the agricultural system
within the kin group. The most salient exchanges are those
602 which take place during ceremonial occasions, such as
437 476 births, baptisms, marriages, and funerals, where different
[431] kinsmen contribute labor, food, or make presentations of
fine mats, tapa, kava, and other traditional goods of high
social value. Apart from ceremonial exchanges, there is
also a constant flow of labor, food, and other commodities
602 throughout the kin group. Although the direction is often
437 from lower ranking members to higher ranking members, there
554 is also considerable flow in the opposite direction.

Social Ties

571 Ties which help define the role of the individual with-
554 in the broader context of Tongan society include some
pertaining to the traditional system of rank and status and
other more contemporary ties related to the church, the
government, and the village.

565 Tongan society is traditionally a stratified hierarchy
554 of royalty and commoners. The royalty or high chiefs (eiki,

423 but the same problem exists there (Table 11).

Table 10. Total land area of Tongatapu (including Kanatea and Nukunukumotu) by major land tenure types, 1971-1972.

Type of Tenure	Acreage	Hectares	Total %
Bush allotments	45,214	18,298	71
Undivided portions of hereditary estates	3,138	1,270	5
[427] Church (charity leases)	(2,779)	(1,125)	
Foreign leases	(1,303)	(527)	
Tongan leases	(800)	(324)	
Total leasehold land	4,882	1,976	8
Crown land including town allotments	10,382	4,202	16
TOTAL	63,616	25,745	100

Source: Lands and Survey Department Records.

[161] Given the present rate of population growth of approximately three percent and the increasing migration to Tongatapu from the other island groups, the situation was undoubtedly more critical in 1971 than in 1966 and will deteriorate in the future. According to Lands and Survey Department personnel, there is also a shortage of town allotments.

423
592 Although legal rights to tenure of bush and town allotments are held by individuals, access to agricultural land

423 might be better tabulated on the basis of the household,
592 the major economic and social unit. In the survey of 150
households throughout Tongatapu, it was found that 89
percent had some access to bush allotments (Table 12).
423 Because the survey was administered to households that were
592 located on town allotments, all sample households had
128 either permanent or temporary access to a town allotment
[125] (Table 13). If the survey had been administered on a
family or individual basis there would undoubtedly have
been a number of people without rights to town allotments.

162
423 Table 11. Number of eligible males with and without bush
[128] allotments (Nuku'alofa figures include Haveluloto; Tongatapu figures do not include 'Atata and 'Euaiki).

	With	%	Without	%	Not Stated	%	Total
Nuku'alofa	1328	32	2757	67	23	1	4108
Tongatapu	4774	39	7479	61	69	1	12322
Other Islands	3531	46	4074	53	47	1	7652
Tonga	8305	42	11553	58	116	1	19974

Source: 1966 Census:89-96.

423 In those villages outside of Nuku'alofa, only four out
592 of 105 households had no access to tax allotments. In
369 Nuku'lofa (Kolomotu'a, Kolofo'ou and Ma'ufanga), however,
12 our of 45 had no access to bush allotments (Table 12).

423 **Table 12. Sample households having access to a specified number of Bush Allotments.**
●592

Village	Bush Allotments per Household					Total	Total
	0	1	2	3	4 or more	House holds	Allot ments
Haveluliku	0	7	1			8	9
Fatumu	0	11	3	2	2(4,5)	18	23
Kolonga	0	18	3	1	1(7)	23	34
Houma	1	12	5		1(5)	19	27
Kolovai	0	13	2			15	17
Ha'ateiho	3	18	1			22	20
Kolomotu'a	22	9	1			12	11
Kolof'ou	10	15	1			26	17
Ma'ufanga		7				7	7
TOTAL	16	110	17	3	4	150	174

*Numbers in parentheses indicates the actual number of allotments if 4 or more.

(Source: Survey questionnaire data.)

423 Although a great majority of the households have some
241 access to bush and town allotments, the type of agriculture
182 practiced on these allotments is affected by the nature of
423 tenure. There are essentially four basic types of tenure.

423
592

Table 13. Number of town allotments per survey household.

Village	Town Allotments Per Household 1	2	3	Total Households	Total Allotments
Haveluliku	8			8	8
Fatumu	13	4	1	18	22
Kalonga	22	1		23	24
Hpuma	18	1		19	20
Kolovai	14	1		15	16
Ha'ateiho	21	1		22	23
Kolomotu'a	12			12	12
Kolofo'ou	25	1		26	27
Ma'ufanga	6	1		7	8
TOTAL	140	9	1	150	160

423
425

Legal tenure is obtained by registration and paying registration and surveying fees to the Minister of Lands. Customary tenure is obtained through prolonged residence on an allotment, generally by the holder and his ancestors. Temporary tenure or usufruct rights are obtained from friends or kinsmen who are willing to lend part or all of an allotment. [427] Tenure by rental is obtained extralegally through arrangements with the legal or customary holder of an allotment.

423 Survey of 1957, the estate holder has allowed a relatively
high percentage of the allotments to be registered.

The area with the lowest proportion of registered allotments is around Fatumu and Have'uliku, where subdivision has not been completed and tenure to many parcels is on a customary basis. There seems to be little significant difference in the percentage of households having only temporary tenure, except for Kolonga, where the percentage
[311] was 35. Kolonga is one of the major banana growing areas,
[245] as well as being well-organized on a village basis for
production of cash crops. Likewise, out of seven allotments
[427] which were rented, five were in the Kolonga district, where
successful local enterpreneurs have rented allotments from other villagers.

[592] In summary, although the number of allotments in Tonga
is insufficient, most households have some access to land,
241 either permanently or temporarily. Futhermore, although
311 strictly forbidden by law, renting land to those who are
423 landless or industrious enough to farm more land, often
427 intensifies utilization of the land that is available.
241 Because of varying permanency of tenure, different kinds of
311 cropping, ranging from almost purely subsistence gardening
423 to purely commercial agriculture, occur throughout the
mosaic-like pattern of over 5,000 bush allotments. The permanency of tenure of town allotments is also often reflected in the degree to which trees and long-term crops

/64 cont./

591 582 183. Among these, however, there are four clergymen who were transferred to 'Uiha.

In Fungamisi, the small neighboring village of the most important urban seaport of Neiafu, (184)

184. The village is very favorably located with respect to traffic.

of nine married couples, both partners were born in the village. Among the partners of 21 other married couples, six men and 15 women came from the outside, while among the remaining six couples, both partners moved there from the outside.

591 592 In general, only one married couple with their children (and possibly relatives) lives on one place in the village. Sometimes older couples will take in the wife of a son.

592 Some Tongans have relatives living with them, including: a widowed mother or father of the husband, probably also his as yet unmarried brothers, less often the husband's sisters, and seldom relatives of the wife. There are also a few households without married couples, /consisting of/ unmarried, widowed, divorced or separated men, or women who keep house by themselves (rare), or together with relatives (usually father or mother, brother, sister, son, daughter).

589 162 Almost all Tongans marry. This is shown in the following survey: The non-married person of marriageable age in the village of 'Uiha (total population 647) may be divided into the following age groups:

under 25 years:	32 male 35 female	natives "
between 25 and 40 years:	10 male (1 widower)	"
	8 female (2 widows 2 divorced)	"

/64 cont./

589 162

over 40 years:	12 male (8 widowers 1 divorced)	natives "
	5 female (1 widowed, 1 divorced)	"

Thus, among the natives over 40 years of age in 'Uiha there are only 2 men and 3 women who, in the course of their lives, did not enter into a regular marriage.

/65/ The non-married, marriageable persons in the village of Fungamisi (total population 263) may be divided into the following age groups:

under 25 years:	12 male	natives
	21 female	"
between 25 and 40 years:	6 male	"
	5 female (1 widowed, 1 divorced)	"
over 40 years:	3 male (1 widower)	"
	4 female (all widows)	"

Thus, among the natives over 40 years of age in Fungamisi there are only two men who have not yet entered into a regular marriage in the course of their lives.

592 162 The size of the Tongan household, that is the total number of natives living together on one property (married couples, children, resident relatives, see above) amounts to 6.7 persons for Nomuka, 6.5 for 'Uiha and 6 for Fungamisi. 592 342 343 The buildings of such a household usually consist of one living (=sleeping) house (or several), (185)

185. In 'Uhia, 59 households have one house each, 39 households have two, and two households have three such houses; in Fungamisi 36 households have one house each, eight households have two houses each and one

592 /65 cont./

342 household has three.

343 one cook hut, a small "bath" house, and a latrine hut. (186)

> 186. Of the 100 households in the village of 'Uiha, 12 have no cook hut, 19 have no small bath house and 17 have no latrine hut; in the 45 households of Fungamisi there are six without cook huts, 20 without small bath houses and five without latrine huts.

163 The Tongan family of today has an average of barely four children.
592 (187)

> 187. The figures worked out by the author for 'Uiha and Fungamisi are 3.8 and 3.7; deceased children were not counted, but included were those who had left to go to school in Tongatapu, etc.

592 In addition, there are adopted children, that is the children of
597 relatives, who are taken in by some families for a rather long period, often until they reach adulthood; (188)

> 188. For example, children of the husband's sister or brother, the wife's sister or brother.

children of fellow-villagers or other acquaintances are less often
162 adopted. "Adoption" assumes the following proportions: Of 289
597 children under 16 years of age in 'Uiha, 254 live with their natural parents and 35 with their adoptive parents. We find there a total of 23 families with adopted children (14 with one child each, six with two children each, three with three each). In Fugamisi, 11 of the 128 children under 16 years are adopted and live in seven families (four families with one child each, two with two children each, one
597 with three children). These adoptions are very seldom official (that is, for which a registration fee of two pounds was paid by the adoptive parents to the Supreme Court. /cited in English/). Usually, /66/ an adoption takes place if one day the small child of a relative (or fellow-villager) is asked for, and is taken into the household

/66 cont./

597 because the family, for example, has no child or no small children or only children of one sex. It also happens that a child may one day like to remain in the house of its playmates and that it begs its parents to give their consent. The rather involuntary adoptive parents often do not object to having the burden of another eater whom they must also clothe, especially if the child is a help in the house.

592 184 565 The statements and accounts given above refer in each case to all village inhabitants. These are mostly commoners. However, nobles and commoners who have risen to respected positions (clergymen, administrative officials, teachers, traders) also live in those villages. Their households do not differ much from those of the rest of the commoners. For example, in 1952 the widower Malupo (in 'Uiha), one of the highest ranking chiefs (nopele) on Tonga, lived together with his daughter, his grandson, the latter's wife and their four children on a property that consists of a small wooden living (=sleeping house, a cook hut, a small bath house and a latrine hut. The structure of family and household in the urban seaports of Nuku'alofa and Neiafu is also very similar to that described on the small islands.

178 [175] The old sources naturally do not give us exact data that permit detailed comparisons of present-day Tongan family life with that of pre-European times.

178 565 [595] [594] We can, however, see that in general no great change has taken place in the family life of commoners. For polygamy was practiced mostly in the upper classes, and in ancient Tonga, as today, lower class families consisted of husband, wife and children (also adopted children). (189)

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189. Compare E. W. Gifford, Tongan society /cited in English/. p. 15ff.

/68 cont./

581 178 longer as easy as it formerly was. (194)

586 177 194. According to Mariner, a divorce by the husband occurred "with no other ceremony than just telling her that she may go..." /cited in English/ (J. Martin, loc. cit. II. p. 173.)

587 586 Nevertheless, many a nonchalant Tongan thinks nothing of leaving his spouse and establishing himself in another household in the village, in order to enter another marriage without being in a hurry about legal divorce with its attendant costs.

585 162 178 The number of married persons is larger today than it was in pre-European times, if the statements of the generally quite reliable Mariner are correct. (195)

195. Mariner says one-third of the women are unmarried (J. Martin, loc. cit. II. p. 168.)

592 565 178 There is no reason to doubt that in the past the household of the majority of commoners working as farmers consisted of approximately the same number of persons as today. (196)

(589) (463) 196. The unmarried women lived mainly as servants on the properties of the chiefs (compare J. Martin, loc. cit. II. p. 168), just as male commoners were used as cooks and humble workmen (compare J. Martin, loc. cit. II. p. 92.

(597) Certain numerical differences could only have come about through the adoption of children, in case this was as common as Gifford assumes. (197)

197. E.W. Gifford, Tongan Society /cited in English/. p. 26; compare with this the numbers given above of today's adopted children.

592 565 The rather impressive household of nobles resulting from polygamy and numerous servants has, however, with few exceptions, been reduced to the general standard (of commoners).

/68 cont./

592 181 Despite the dark side which Tongan marriage has for the strict Western observer, the family life of these natives may be regarded as happy, particularly since basic ideas are freer and the Tongans with their mentality take things easier than they appear to whites.
592 462 As in old times, (198)

198. Compare J. Martin, loc. cit. II. p. 300.

the husband bears the chief burden of work (planting, fishing, house and boat building), while the wife cares for the house and the children, plaits mats and makes tapa. (199)

199. More details at "Division of Labor," p. 336 ff.

593 As ever, the wife enjoys special respect. In most houses a quiet, harmonious atmosphere predominates, both between the spouses as well as between parents and children. Often one sees fathers holding their children lovingly on their laps, and mothers take conscientious, often tender care of their children for granted. This family life [178] corresponds very much to that in old Tonga, according to the description given by Mariner. (200)

200. Compare J. Martin, loc. cit. II. p. 179.

593 861 Many parents do not beat their children, but are content with admonishing words. Some, however, give severe punishment with the Tonga broom (tau fale) /used/ as a switch (or with a stick, leather strap, etc.). /69/ Child obedience is moderate to good. In general, [867] however, children are handy, and when still of young age they perform tasks helping their parents and growing into the parents' roles.

593 784 [178] An ancient taboo forbade children to touch their father's head, to partake of his food and drink and to use articles belonging to him. This taboo is today largely relaxed, for children will, for example, often eat food remnants of their father or drink up what is left in his coconut cup. Many use their father's comb, and some even touch

/70 cont./

887 work along with them to the extent that they are able or disposed,
to and try to make themselves useful, the way they have apparently
always done. At the same time they enjoy the respect of the
younger ones. (202)

202. Compare J. Martin, loc. cit. II. p. 97.

177 Thus one may say that the old family structure of the broad
178 masses of the Tongan populace (including the commoners) has endured
with scarcely any change. Monogamy of commoners and the structure
[797] of their households were quite in keeping with the ideas of the
[595] missionaries who were the most important representatives of
[592] European influences during the decisive decades. Ancient Tongan
[585] marriage was strengthened by Christian doctrine, as well as by the
[423] church wedding, (203)
[642]

203. Including registration with public authorities.

and by individual land ownership (lifelong tenancy) resulting from the
new Constitution of 1875. The epoch that began with Christianization,
177 on the other hand, brought certain, to some extent decisive, /71/
797 innovations in family living. The frequent church attendance,
family prayers, and the absolute hallowing of Sunday, as well as
children's daily school attendance introduced by the missionaries,
created, at least temporarily, a new family organization. Yet even
[581] the most zealous puritanical missionaries have to this day not
succeeded in entirely suppressing the freer Tongan attitudes toward
marriage. (204)

[837] 204. Typical seems the case of the married Tongan F. who is an intimate friend of various girls and women of his village, and assured the author that for a long time after each nocturnal visit with his girl friends he was very careful to observe "whether anything happened from above"; yet he had to say that he never experienced a punishment from heaven for his behavior.

/72 cont./

604 as they see fit, for a pig they have taken. Some Tongans will also
425 take something belonging to their uncle without asking him, and feel
that such acts are not stealing, since they will openly answer their
uncle's questions about his lost property.--The author met a Tongan
on 'Uiha who, as recently as 1937, took a house belonging to his
uncle. (209)

209. Many a *tu'a-sina* will also voluntarily give pleasure to his nephew with more important objects.

604 In a few families where there has been a rift this old custom is
425 naturally not acted upon, since the taker will have to reckon with
685 the fact that the "injured" one will react with a legal complaint
578 (if he dares do so within the village community). The extremely
604 wide range of this custom which even today, in spite of almost seven
425 decades of contrary European influence among all classes, still
177 prevails (though to some extent relaxed) shows how very much the
178 Tongans can cling to their ancient social order.

592 As in former times, the family in a wider sense still has an
554 eldest (*ulu i he famili*) who has a certain control over the entire
/73/ group of kin (in the paternal line) and acts authoritatively
on important occasions. For example, in case of a death he calls
together the individual related families and consults with them
about the nature and procedure of the funeral ceremony. This
"eldest is often the grandfather's (oldest) brother or the latter's
592 oldest son. Today, however, age does not seem to be the only
554 decisive factor in the succession, since middle-aged Tongans may
556 absolutely assume the position of "eldest" by reason of their
178 wealth in material goods and their greater influence resulting
from it. Even though, in former times as well--according to the
memory of various individuals--, Tongans achieved the position

/73 cont./

592 554 556 178 of "eldest" on account of their personal power, this development is today aided by the greater opportunities of acquiring property and wealth.

b) Love Life, Nuptials, Birth, Death

Love Life

836 The young native men who are of marriageable age but as yet unmarried enjoy considerable freedom in their association with unmarried Tongan women, which is publicly acknowledged insofar as those who are successful in love affairs are well thought of. An important restriction, however, is the fact that most parents would like their daughters to enter marriage as virgins, and they protect them in accordance with this--likewise publicly acknowledged--moral law. This contradiction has led these people who, despite puritanical mission work, remain sensual, to develop a system of pre-marital relationships in which very many young Tongan men achieve their goal and some girls take part. In general, pre-marital intercourse may be described as rather frequent--insofar as it is possible to assess these hidden acts. However, it is probably not as considerable as [178] it was before the time of the missions (that is to say, in ancient Tongan times). Intercourse takes place less out-of-doors (in the bush) than in houses (mostly at night). There is definite discrimination in this free love life. On Nomuka (population 567) there are, for example, only three Tongan women with whom any man may have intercourse. Many young men on the same island want certain girls who, however, do not yield, either as a matter of principle (less often) or because, in their secret thoughts, they have men of their choice who are not aware of this or do not wish to know. Many a 839 rejected young Tongan tries to attain his goal forcibly. In Tonga, rape /74/ is probably the most frequent offence, next to theft in

/92 cont./

553 rendered: "the coconut whose offshoot comes out of the sea, to take
551 root on the shore [whither it was driven]").

B. Village Life

a) Settlement and Community

361 The Tongans today live in villages. These differ in size. In
162 general, they have several hundred inhabitants. In the smallest
settlements on a few islands there are approximately 50 to 80 natives
632 living. The largest, "urbanized" villages, on the other hand, are:
[162] Nuku'alofa (Tongatapu) with approximately 4500 inhabitants, Neiafu
(Vava'u) with approximately 2200, Mu'a (Tongatapu) with approximately
1400, and Pangai-Hihifo (Lifuka) with approximately 1000. In these
[464] larger towns many Tonga already work in trade, industry and government
[366] service; here there are rather large department stores and cars;
[493] Nuku'alofa and Neiafu have paved streets, also cinemas, and, in the
[363] former telephones and electric light have been installed. But here too,
[368] [365] in the larger settlements, the majority of Tongans have plantations and
[423] work them more or less regularly--to some extent along with other
occupations.

621 /93/ The following figures were obtained in average Tongan
162 villages
592
362

	Number of inhabitants	Households (cook hut & meals in common)	Living- (sleeping houses)
Nomuka....................	567	85	125
'Uiha ('Uiha)..............	647	100	143
Felemea ('Uiha)............	372	48	72
Fungamisi (Vava'u)..........	263	45	55

368 In an average Tongan village there are usually three or four churches of various denominations. (264)

264. Even on the island of 'O'ua (Ha'apai group)

/94 cont./

621 of their common life in the villages. In some respects the village
[184 community seems to be one large family. True, every household has
[592] its own separate dwelling in the village. But the household is by
621 no means isolated in the community. For example, if a villager of the
425 small islands needs any sort of object, be it a particular mat of a
chicken or even a pig or a horse, he will ask a fellow-villager for
it and will receive it without a direct service in return. This is the
old system of "reciprocal insurance," for tomorrow the giver may be a
[576] suppliant. It is a rule of courtesy to grant the suppliant his wish,
just as it is an unwritten law never to take unfair advantage of this
421 mutual aid. The concept of property and right of ownership is far
425 less developed than in Europe. Perhaps the chief's power of disposal
[565] over the property of commoners in ancient Tonga is one reason for this;
[778] another reason may be the common production (that is, with the cooperation
[476] of several villagers) of essential things such as houses, boats,
[177 tapa and mats. It is at any rate interesting that European influences
436] were never capable of eradicating this ancient custom of natural
material assistance, through the introduction of money. On the small
621 islands very few natives sell their products to their fellow-villagers,
432 and they are not exactly highly respected for doing so. On Tongatapu
554 and Vava'u the influx of money is, of course, greater, especially in
177 the seaports of Nuku'alofa and Neiafu. But even in these small cities
436 every inhabitant can at least go to every other for a meal if he does
632
[571] not happen to have prepared one for himself.

186 In these towns, as on the small islands, the feeling of solidarity
621 unites the natives even beyond the divisive influence of the denominations.
795 It often happens, for example, that Protestants and members of
794 other churches give money for the collections of the Catholic
congregations and vice versa.

476 /95/ Even "reciprocal insurance" also applies to work assistance,

/95 cont./

476 It may also happen that such a kautaha will hire themselves out for
[465] money to another villager by building him a house for a wage of, say,
30 pounds.

Such men's kautaha are found in most villages. Often they exist
for a certain time only, for example a year, and the members then separate
and look for other temporary or more permanent combinations. Much more
476 significant in village life are the women's kautaha. Their sole
287 purpose is to make, in a cooperative endeavor, long lengths of tapa
285 and large mats for individual members who furnish the raw material
(raw tapa or cleaned /96/ strips of pandanus leaves). For example,
[461] seven women will work five days a week (on Saturday they prepare for
Sunday) and on each day will plait one mat, so that in the end five
women will receive their portion of the work and the next week the
476 other two will be supplied. Usually a capable older and more exper-
ienced man is "president" of such a kautaha; he is elected by the group
for one year and may be reelected. In every Tongan village there is at
[368] least one such women's kautaha, and almost all villages have special
kautaha houses for the aforementioned types of work. (270)

● [592] 270. A count in the 100 households of the village of 'Uiha (in April 1952) showed, for example, that at the time, in each of 59 households there was one female (wife, daughter, resident relative) who was a member of a women's kautaha, whereas in eight households there were two each, and in one household three females belonged to a kautaha. In 32 households no one was a member of a women's kautaha.

These kautaha are far more long-lasting than those of the men. Thus on Nomuka the four women's kautaha, the largest of which has 18, and the smallest six co-workers, were set up in the years 1922, 1942, 1945 and 1948. Based on the type of work-they accept only a specific number of members. If a member dies, usually her daughter or a relative

/119 cont./

423 425 241 live with their kinfolk and help them cultivate their land, or they may take over a small piece of their api'uta (or land from another villager) for temporary, independent /120/ cultivation, with the secret hope of some day obtaining a plantation on their own island (for example, if a person with no one to inherit his land should die). 463 464 Some of these "landless" individuals also specialize as fishermen, for example, or they hire themselves out as workers in public service, or they look for work as sailors on the many native cutters. In the towns of Nuku'alofa, Neiafu amd Pangai/Lifuka a few Tongans pursue definite professions in the government and in business, which leaves them little time for cultivating the land, so that some of them do not care to have land for planting allocated to them.

592 423 The unevenness of land distribution may be shown in the following examples:

Of the 91 households owning land on 'Uiha/'Uiha (Ha'apai-Group)

3	households each with circa	2	acres (331)
1	household with circa	2½	acres
4	households each with circa	3	"
2	" " " "	3½	"
10	" " " "	4	"
1	household " " "	4½	"
5	household " " "	5	"
4	" " " "	5½	"
19	" " " "	6	"
2	" " " "	6½	"
5	" " " "	7	"
6	" " " "	7½	"
12	" " " "	8	"

331. The data in acres are estimates of well-informed Tonga.

/120 cont./

592
423
[425]
[431]

1 household each with circa 9 acres (332)

> 332. A few households have more than 8 acres at their disposal because two (or more) legitimate claimants have received their own api'uta (for example, father and son over 16), others because they have been given the land as gifts, or an api'uta was additionally taken on by another person (see above).

3 households each with circa 10 acres
2 " " " " 11 "
4 " " " " 12 "
1 household " " 13 "
3 households " " " 15 "
2 " " " " 16 "
1 household " " 21 "

[621]

Thus, on an average, one land-owning household in 'Uiha controls slightly more than seven acres. Since the village consists of a total of 100 households (333)

[241]
[431]
[602]

> 333. Some landless individuals plant on the land of fellow-villagers, or else land-owners give products to their relatives who have no land.

there are just under 6½ acres alloted to each household. The land distribution in 'Uiha is apparently sufficient for the needs of the inhabitants, since each household has at its disposal enough food from the plantations of the village, and there is no dissatisfaction to be noted over the varying sizes of the individual api'uta.

Of the 32 land-owning households in Fungamisi/Vava'u 1 household has (circa) 3 acres (334)

> 334. The data in acres are estimates of well-informed Tongan.

1 household has (circa) 5 acres

/120 cont./

592 1 household has (circa) 6 acres

423 3 households have (circa) 7 acres each

8 " " " 8 " "

1 household has " 9 " (335)

[425] [431] 335. A few households have more than 8 acres at their disposal because two (or more) legitimate claimants have received their own api'uta (for example, father and son over 16), others because they have been given land as gifts, or an api'uta was additionally taken on by another person (see above).

/121/ 2 households have (circa) 10 acres each

1 household was " 11 "

2 households " " 12 " "

1 household has " 14 "

1 " " " 19 "

1 " " " 25 "

Thus, on an average, a land-owning household in Fungamisi has approximately 9 and 2/3 acres at its disposal. Since the village consists of a total of 45 households, (336) [621]

[241] [431] [602] 336. Some landless individuals plant on the land of fellow-villagers, or else landowners give their products to relatives who have no land.

each household is alloted an average of slightly less than five acres. Here too the distribution of land seems to suffice for the needs of the inhabitants.

423 657 This inequality of land distribution will become greater in the future as conditions become more complicated from generation to generation (inheritance of individual api as well as removals), especially since drastic measures on the part of the government in the form of redistribution are improbable because of the difficulties involved.

511 /203 cont./ Since the quantities of bark cloth and mats that were made in the
439 Archipelago have long since ceased to be used for clothing, as a re-
177 sult of European influence, but only for the sleeping places and
291 for festive occasions, the natives are obliged to buy fabric for
651 clothing or readymade clothing; (531)
794

531. See chapter on "Clothing," p. 67.

they must also pay the relatively low taxes and make substantial
511 contributions to churches. Aside from that, all money--and this is,
439 as a rule, the larger part of the proceeds from their copra work--
177 /204/ is used to buy supplementary European amenities. Among these are, first of all foodstuffs such as canned meat and fish, flour, sugar, etc., luxuries, above all tobacco, furthermore household objects such as lamps (including oil), dishes, bowls and pots, equipment, raw material and tools for building, fishing and woodworking, and finally things which for the Tongans are definite luxury articles, such as bicycles and cabinet-type sewing machines, perfume and powder.

245 Thus copra production has exerted a certain influence on the
434 daily life of the Tongans. The whole family takes part in this work--
[592] at any rate, in some phases of it; the men devote many hours of the
[461] year to it. The money they make with this activity is largely con-
[439] verted into goods that change the external picture of Tongan culture--
[177] from clothing and food to house-building and household goods; money and goods also affect the character of the people and their interrelations--though up to now only to a slight extent. (532)

532. See pp. 17-22, 29-31.

[439] For the Tongans state the duty on the export of copra and the import of goods that results from this is the most substantial source of income. (533)

533. See Colonial Office, Report on Tonga for the years 1950 and 1951 /cited in English/. London, 1952. p. 8/9. Copra export rose to

512 /227 cont./

(252) women, the husbands prepare earth-oven meals for their working wives.

may influence and change the customary daily routine of some families. [592] The size of the family naturally plays a part in the daily routine, since kinfolk (men as well as women) living with the family can make tasks easier or take them over from the other members of the household. 512 461 However, the Tongan men and women are, of course, the determining factor in the daily routine; undoubtedly there is a certain need to work, but owing to the climate and the relatively rich resources of their homeland, work is not heavy enough to be burdensome so that, with Tongan equanimity, many a plan can be cheerfully postponed for days or weeks, and one can take a nap if one feels in the mood, or spend a forenoon or an afternoon at a game. (591)

591. On the other hand, it sometimes happens that during the hottest period of the day (around 13 or 14 o'clock) men will work on the plantations and women, for example, will gather food along the shore while the majority of villagers take a rest.

512 527 The daily routine as described applies only to the week days from Monday to Friday, for on Saturday preparations are made for Sunday: the men bring food for Sunday from the plantations (or from the sea), and the women are busy (besides their daily chores of preparing meals, taking care of the house, attending to the children) washing clothes and cleaning the grassy areas of their properties, which the men have cut short. The Sunday routine is, however, quite [797] different. As a result of the missionization of the Archipelago, [461] chiefly carried on by the Wesleyans, there is strict observance of rest from work on this day. Early in the morning (usually around [796] five o'clock) people attend the /228/ first church service followed, in the course of the day, by two or three further church attendances,

311 accessible and abundant sea resource. This is true of western
161 Tongatapu and the western sides of the Ha'apai islands, with the
reefs of inner Ha'apai being the most productive.

369 Urban areas are by definition high density zones, and
therefore need not be detended as such. However, urban density
369 can be examined in relation to size of housing units within the
162 islands. The average size of the Tongan household, as reported in
592 1966, included 6.7 persons. Recently collected data indicated no significant change in this level. However, the census reported nine villages with households averaging eight persons, and four villages which averaged over nine persons per household. Most of these were located on Tongatapu. Similarly, recent study indicated the average household size in Nuku'alofa to be 7.96; Pangai, 7.55; and Neiafu, 7.42. In addition, more than 63 percent of those households containing three or more nuclear family units were located on Tongatapu.

161 High density rural areas may number more than 2,000 persons per square mile, as in some parts of Ha'apai, while urban densities may be much higher. The average density of the population on inhabited islands, in 1966, was approximately 375 persons per square mile. This represented an increase in overall density per square mile of nearly 100 persons, from 1956 to 1966. However, these statistics are of little significance, unless considered in relation to
the Kingdom's available human, natural, and agricultural resources.
128 The following sections, which treat land tenure and agricultural exchange, will rely heavily upon an analysis of these resources, and their critical interrelations within Tonga.

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TABLE 13.--Economically Active Males Over Age 15 Classified According to Industry in Which Engaged: 1966.

Industry	Total Number	Percent
Agriculture	13,827	66.58
Commerce	180	.86
Transportation and Communication	334	1.60
Services	1,715	8.25
Manufacturing and Processing	579	2.78
Government and Administration	124	.59
Domestic	33	.15
Unclassified	3,974	19.19
Total	20,766	100.00

SOURCE: S. N. Fiefia, Report of the Results of the 1966 Census (Nuku'alofa: Government Printer, 1968), p. 72.

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[162]
food crops for home consumption, plus some meat, such as pork and goat. As outlined in the previous chapter, virtually all Tongans are tied to the land and only rarely is a household encountered where the production of at least garden crops does not exist. However, the use of imported food commodities is increasing, particularly in the urban areas. This will be discussed in greather depth within the following chapters.

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Agriculture is usually the work of men, although it was frequently observed that an entire family may travel to its rural 'api and spend several days working together. Men usually do the heavier labor, such as clearing and preparing the land for planting. While

241 the primary duties of women are cooking, cleaning and looking after
592 the children, they may also assist in the planting and tending of
462 crops. A rigid social division of domestic duties was not observed
[857] in Tongan culture, and often men or older children were seen cooking
or tending the children while women labored in the household garden.

241 Tongan agriculture is based upon a bush fallow system. The terminology "bush fallow," in this investigation, is used to denote the Tongan form of shifting cultivation, in which a fallow period is included between cycles of cropping. This system is used primarily in the production of tubers for home use or local market sale.

The bush fallow cycle begins with the selection of a portion of the 'api for clearing, burning-over, and planting. The selection is based upon the requirements of the crop to be grown, in relation to the characteristics of the available land. For example, low swampy land is usually planted in taro, while yams require better drained, loose soil. Following selection, the land is cleared, a procedure which often involves little more than cutting small undergrowth, using a bush knife (Plate 1, p. 73).^A

134 Most Tongan soils are the result of weathered volcanic ash and are 60 to 90 percent clay. The soil structure is strong, as indicated by its formation and friability, very permeable, and generally exhibits characteristics of favorable tilth. Most Tongan soils are also high in calcium, magnesium and potassium. Phosphorus, generally fixed and immobile, is therefore unavailable in large quantities, although enough is released at a constant rate to

^A[Plate has not been marked for a Category because of poor quality of the reproduction--Analyst.]

241 the cultivation of cash crops. Coconut palms, being relatively
[245] independent of the agricultural planting cycle, are a logical choice
for farmers engaged in cash cropping in densely populated areas.

245 In addition to being the major cash crop export, the coconut
palm is also invaluable to the Tongan as a building material and
a source of food and drink. However, until land tenure is secure,
many farmers are reluctant to enter large scale copra production.
241 Interviewed farmers also expressed reluctance to mix the cultivation
245 of food crops and large scale palm growth, because the shade from
palms supposedly reduces the yield from food plants. Frequently,
farmers eliminate all palm growth from small, scattered portions of
their allotments, reserving these areas entirely for food crop production.

245 The frequency with which households collect coconuts and pro-
461 duce copra varies considerably. Survey informants indicated col-
245 lections every week, to once per month. In copra production, the
coconuts are collected and usually transported to a central location,
frequently the area of residency on an allotment. Here the nuts are
split and placed in the sun to partially dry (Plate 11).^A Later,
the flesh is scooped out, dried thoroughly in the sun, and bagged
[372] for sale. Occasionally a crude kiln drying shed is used to dry the
flesh, in which the heat is supplied by a fire beneath the shed,
[592] fed by discarded coconut husks and shells (Plate 12).^B The produc-
[462] tion of copra usually involves the entire family, with men collect-
[857] ing and splitting the nuts, women extracting the flesh, and small
children guarding the sun-drying copra from dogs and pigs. The

A, B (Due to poor qality of originals, plates have not been marked for a Category--Analyst.)

[TEXT CONTINUED ON PAGE 106]